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New GRAMMAR

OF THE

LATIN TONGUE,

Comprising All in the Art necessary for

Grammar Schools.

To which is annexed,

A DISSERTATION upon

LANGUAGE.

By **JOHN CLARKE,**

AUTHOR of the Two Essays upon EDUCATION and STUDY,
Introduction to the Making of LATIN, &c.

The FOURTH EDITION.

L O N D O N :

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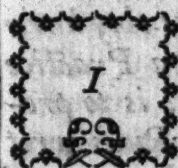
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T H E
P R E F A C E.



Here offer to the Publick a
NEW GRAMMAR of the
Latin Tongue, according to
my Promise some Years ago.
The Want of a Good One has
been Matter of general Complaint. Whe-
ther I have been so happy in this Attempt
as to supply that Want, the Learned must
now judge. I have at least endeavoured
it to the utmost of my Abilities; and I
shall venture to say that this Grammar
of mine is preferable to Lily's, however,
if upon no other Account, yet upon that
of its being in English.

iv The PREFACE.

The Absurdity of teaching the Latin Tongue by a Grammar in Latin is so very gross, that one would wonder how it should ever enter into the Head of any Person of common Sense, much more how it should ever become a National Practice. But common Custom in most Cases of Importance is so far from being a Rule of Right, that it is the very Reverse of it, and in no case more flagrantly than this. The imposing of publick Prayers for the Use of the People in a Language they know not, as senseless and ridiculous a Practice as it is, is not more so than it is to pretend to teach a Language by Rules writ in the very Language to be learnt, and which consequently the Learner cannot understand, or make any use of, 'till they are rendered into a Language he does know; and then it is the Translation only, and not the Original, that is of Use to him. Accordingly our Schools are very wisely provided with a Construing-Book to Lily, and therefore it is not his Latin, but Hool's English that Boys learn the Grammar-Rules by. Lily's Language is
utterly

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utterly useless, and stands for nothing but to perplex and confound the poor Children. In short, the most rude and barbarous Nation upon Earth cannot furnish us with any Instance of a Custom that carries more of Stupidity in the Front of it. And therefore it is somewhat strange that a Practice so mischievous, as well as ridiculous, should not long since have had a Stop put to it by Law. Our Legislators have almost all in their Turns been considerable Sufferers by it; and, unless they please by their Authority to prevent it, their Posterity after them are like to suffer on in the same Manner to the End of the World. For publick Custom is seldom to be conquered but by Authority, especially where People are got into a wrong Way; so perverse or weak are the Generality of Mankind. It is therefore very much to be wished the Legislative would take the Matter under Consideration, and, to save a deal of Pain and Plague, as well as a miserable Waste of Time to the Youth of the Nation, put an effectual Stop to the senseless and barbarous Custom of teaching the Latin

Tongue by a Latin Grammar. They have highly merited of the People of Great-Britain, by delivering them from a Grievance of a like Nature, the Use of the Latin Tongue, or Doggerel rather under that Denomination, in the Practice of the Law. Another Act of that Nature, in Pity to the poor suffering Youth of the Kingdom, would, I dare say, be as kindly and thankfully receiv'd, by all true Lovers of their Country and good Letters. Whether it may be reasonable or proper for Authority to impose the Use of any one Grammar, I shall not take upon me to determine here; but this I shall be bold to say, that it is as reasonable to forbid by Law the Pretence of teaching the Latin Tongue by a Grammar writ in Latin, as it is to forbid the Use of that Language in the publick Worship of God. Both Practices are equally ridiculous, tho' not equally pernicious. For the Thing proposed in both Cases is utterly unattainable. Youth can no more learn by the Help of a Language they do not understand, than the People can pray to God in a Language they do not
under-

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understand, which every Body sees to be impossible, and Nonsense to pretend.

The Language then of Lily's Grammar, if there was no other Objection against it, is a sufficient Reason for setting it aside. Indeed, if it was otherwise well adapted to the Purpose, it would be needless to compile a new one, an English Translation of the old one would do. But, alas! it is in all Respects an ill-contrived Piece, as I have sufficiently shewn you in my Essay upon Education, and therefore shall not trouble the Reader with the Repetition of what he may find there if he pleases, Pag. 21, 22, 114.

A Grammar, designed for the Use of Schools, should be very plain, methodical, and compendious. Compendious, I say, as well as plain and methodical; for a large Grammar, that should take in every Thing relating to the Subject, is not the Thing wanted in our Schools, as some People have weakly imagined. And therefore the Oxford Annotators upon Lily, if they designed

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designed their Labours for the Use of Schools, as in all Appearance they did, might have saved themselves the Trouble of comprising such an endless Number of Illustrations, Additions, and Corrections, as they have clogged the Grammar with. Alas! there is not Time at School for Boys to lodge in their Memories one tenth Part of the Matter those Gentlemen have amassed together. The Whole of the Latin Grammar is a large Thing, far from being given us by any one Grammarian that I know of. And it is no more practicable to make Boys, by the usual Time of sending them to the University, perfect Masters of it, than it is to make them by that Age compleat Mathematicians, or accomplished Philosophers. The Attempt would be ridiculous, and of very ill Consequence, as being inconsistent with the due Progress of Youth in other Things of much greater Concern and Importance to them than Punctilio's in Grammar.

What then is to be done, may some say, in the compiling a Grammar of the Latin Tongue,

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Tongue, for the Use of Boys at School? How shall a Distinction be made betwixt what is necessary and convenient for Youth and what is not? that so they may be troubled with no more of the Matter than what is needful and useful for them. To which I answer, This is not, perhaps, so impracticable or difficult a Business for a Person skilled in the Language, that has been long versed in the teaching of it, as it may at first Sight appear to be: And of this I presume to say I have long since given a Specimen in my Introduction to the making of Latin, wherein I have delivered the Substance, that is to say, all the most material and useful Part of the Syntax in the Compass of Eight and Twenty Rules, with some few Illustrations and Exceptions added here and there by Way of Note. And tho' this may seem much short of the Whole of the Latin Syntax in its utmost Extent, as indeed it is, yet it answers the Design so well, that I have found, by constant and long Experience, that Boys scarce ever
in

in the Translation of English into Latin meet with any Case they have not sufficient Direction for from those Rules, so far as Help can be given them by Rule. Now the Syntax in this Grammar is much the same with that of my Introduction ; and therefore I am, by long Experience, assured I have in that Part of Grammar sufficiently distinguished betwixt what is substantially useful, and what is of very little or no Importance to Youth, and have delivered the former pure and unmixed with useless Niceties and insignificant Punctilio's. And I am in hopes the Learned and Judicious will find the other Parts of my Grammar answerable to that.

The Design of Grammar is to facilitate the Reading and Writing or Speaking of a Language. Now there are a great many Things within the Compass of the Latin Grammar of very rare and uncommon Use, and so of very little or no Significancy at all to either of the two mentioned Purposes, and which therefore it would be very impertinent to trouble
Youth

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YOUTH with. Accordingly all this Stuff
I have dropped, as foreign to my Purpose;
which was, as the Title-page sets forth,
to deliver the most substantial and useful
Part of Grammar, such as, upon the most
mature Consideration, I have judged neces-
sary for Schools. And this, I apprehend,
is what has been very much wanted in
them, and not a large, compleat, critical,
exact GRAMMAR, comprising all the
most minute and uncommon Things that
any Ways relate to the Subject. Such a
Grammar as that Boys have not Time to
master and digest at School; nor would it
be of any great use to them if they had.
That would be of Service only to such as
have Occasion to make themselves compleat
Masters and Criticks in the Latin Tongue,
which is the Case, I think, but of very
few of those that are bred to Learning.
The sole Occasion the Generality of such
(Ninety-nine in a Hundred, to speak
within Compass) have for the Latin
Tongue is to read useful Books writ in
that Language easily and familiarly;
and the Skill requisite for that Purpose
may

may be substantially attained without running out into all the Niceties of Grammar. They will here find more than enough for their Purpose, however. And with respect to the other Intention of writing or speaking Latin, here is all that is necessary, or of any great Use, to answer that too. But, let the Learned determine that Matter as they please, much more of Grammar, I am convinced, by long Experience, there is not Time for Boys thoroughly to take in and digest at School, without justing out other Things much more useful and necessary.

The Examples to the Rules of Syntax are designed wholly to illustrate, and make them, if possible, more intelligible. And therefore to render any, whether Boys or Men, ready and expert at the Practice of them, the Use of my Introduction to the making of Latin will be necessary, where they will find Plenty of proper English Examples for the Purpose, and proper Latin Words answering to them annexed, to be varied by the
Prac-

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Practitioner, according to the Rules given him. Whereas the English Examples here are rendered into proper Latin, to answer the Intention mentioned of illustrating the Rules, and therefore are not suited to exercise the Learner in the Practice of them, as being not at all designed for that Purpose.

I have, after the Grammar, added a Dissertation upon Language, for the sake of adult Readers, that might like to see the general Part of Grammar, such as is common to all or most Languages, treated with more Accuracy and Exactness than were proper in a Grammar designed for young Boys. And tho' that Part be above the Capacity of the lower Forms of a School, yet the upper may read it with Pleasure and Advantage both.

Tho' I have, I hope, observed the most just and natural Method in compiling the following Grammar, yet I think it not proper for Boys to learn the several Parts of it in the same Order they lie therein.

B

After

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After they have got the first Chapter perfectly without Book, they may proceed to the fourth, and do the same by that, and the fifth, excepting only the defective Verbs, and what relates to the Formation of the Preterperfect Tense. And after they have been sufficiently exercised in the Business of those Chapters, according to the Directions given in my Essay upon Education, they may return to the second Chapter, and learn from thence the Rules for the Gender of Nouns, not meddling with the Exceptions. And when they have been long enough exercised therein, to give readily the Gender of any Noun that comes within the Compass of those Rules, they may proceed to the other Parts of the Grammar, taking them in Order as they lie. Tho' I would rather advise their meddling with no more Grammar 'till they have read two or three of the easier Classick Historians, such as are usually read in Schools; I mean Eutropius, Nepos, Justin, and Florus. Nay, I know not whether it may be worth while to burthen their Memories, by making them
get

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get without Book the Chapter of Hetero-
clites, with the Part relating to the Pre-
terperfect Tense of Verbs. It may, per-
haps, suffice to make them read those Parts
of the Grammar carefully over now and
then, and consult them occasionally. I was
once minded to omit them both, but deter-
mined otherwise, for fear of giving Of-
fence to weak Readers, who might have
thought such an Omission in a Grammar
a grand Defect, and very just Matter of
Exception against it. Those that think
it worth while to put those Parts of Gram-
mar upon Boys in the Way of making
them get them perfectly without Book,
have them here delivered in the most concise
proper Manner, and so may use their Plea-
sure; and such, as are otherwise minded,
may use theirs too, by making that Use of
them I advise.



The

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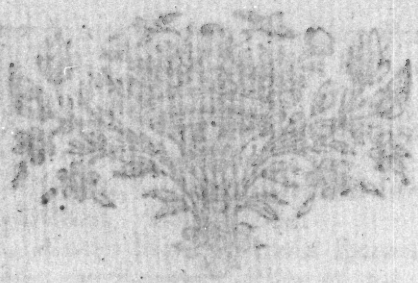
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Compendious GRAMMAR
OF THE
LATIN TONGUE.



CHAP. I.

Of the Parts of Speech, and particularly of the Noun.

THERE be Seven Parts of Speech, *Noun, Adjective, Verb, Adverb, Conjunction, Preposition, Interjection.*

A *Noun* is the Name of a Thing, as *Man, Horse, Truth, Goodness.*

Nouns have *Declension* and *Gender.*

Declension is only the Variation or Change of the Termination of a Noun, whilst it continues to signify the same Thing, as *Musa, Musæ, Musam.*

Numbers of Nouns be two, *Singular* and *Plural.*

The *Singular* Number speaketh but of one, as *Lapis a Stone.*

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The Plural Number speaketh of more than one, as *Lapides* Stones.

The Cases of *Nouns* be * Five, the *Nominative*, the *Accusative*, the *Genitive*, the *Dative*, and the *Ablative*.

The Nominative Case cometh before a Verb, and answereth the Question *Who* or *What*? as, *Magister docet*, the Master teacheth.

The Accusative Case followeth a Verb, and answereth the Question *Whom* or *What*? as, *Amo Magistrum*, I love the Master.

Of is a Sign of the Genitive.

To and *For* are the Signs of the Dative.

With, *By*, and *Than*, are Signs of the Ablative.

THERE be Five *Declensions*, or Five Several Ways of declining Nouns.

Example of the First Declension.

Sing.	{		Nominative Penna.	{	Plural.	{		No. Pennæ.
	{		Accusative Pennam.			{		Acc. Pennas.
	{		Genitive } Pennæ.			{		Gen. Pennarum.
	{		Dative }			{		D. } Pennis.
	{		Ablative Penna.			{		A. }

Note,

* I reckon only Five Cases, because the Vocative is, in all Latin Nouns, the same with the Nominative, except in the Second Declension. Besides, the Vocative, being used only in calling or speaking to, can only belong to Nouns signifying Persons; for none talk to Brutes or inanimate Creatures but mad Men, or Poets sometimes: And, therefore, it is absurd to reckon that a distinct Case, and clog the Declensions of Nouns with it.

Of the LATIN TONGUE. 3

Note, that *filia* and *nata* do make the Dative and Ablative Plural in *is* or *abus*; *dea*, *mula*, *equa*, *liberta*, in *abus* only.

Example the First of the Second Declension.

Sing.	{	Nom.	liber.	}	Plural.	{	Nominat.	libri.
		Accusf.	librum.				Accusaf.	libros.
		Genit.	libri.				Genitive	librorum
		Dat.	} libro.				Dative	} libris.
		Abl.					Ablative	

Example the Second of the Second Declension.

Sing.	{	Nomin.	} regnum	{	Plural.	{	Nom.	} regna.		
		Accus.					Accus.			
		Genitive					regni		Genit.	regnorum.
		Dative					} regno.		Dat.	} regnis.
		Ablat.							Abl.	

Note, that personal Nouns of the Second Declension ending in *us*, when used in calling or speaking to any one, change the Termination *us* into *e*, as *dominus*, *domine*, *Marcus*, *Marce*.

Except *Deus*, which is not changed; and *filius*, with proper Names of Men in *ius*, which lose the Termination *us*, as *fili*, *Georgi*.

Example the First of the Third Declension.

Sing.	{	Nominat.	pater.	}	Plural.	{	Nomin.	} patres.
		Accusat.	patrem.				Accusat.	
		Genitive	patris.				Genitive	patrum.
		Dative	patri.				Dative	} patribus.
		Ablative	patre.				Ablative	

Ex-

Example the Second of the Third Declension.

Sing.	Nomin.	} tempus.	Plural.	No.	} tempora.
	Accusa.			Ac.	
	Genitive	temporis.		Gen.	temporum.
	Dative	tempori.		Da.	} temporibus.
	Ablative	tempore.		Ab.	

Amussis, buris, ravis, sitis, tussis, vis, of this Declension, make the Accusative Singular end in *im*, and the Ablative in *i*, as likewise do all the Names of Rivers ending in *is*.

Aqualis, clavis, cutis, febris, navis, pelvis, puppis, restis, securis, sementis, turris, make the Accusative Singular end in *em* or *im*.

Nouns making *i* in the Ablative, as also such as end in two Consonants, with those that do not increase in the Genitive Case Singular, make the Genitive Plural end in *ium*.

Except *cliens, cælebs, forceps, hyems, inops, municeps, particeps, princeps*, and all Greek Nouns ending in two Consonants, which make the Genitive Plural end in *um*, as *hyemum, forcipum*, &c. as also *canis, panis, vates*, &c.

Example of the Fourth Declension.

Sing.	Nom.	gradus.	Plural.	Nomin.	} gradus.
	Accus.	gradum.		Accus.	
	Genit.	gradus.		Genitive	graduum.
	Dative	gradui.		Dative	} gradibus.
	Ablat.	gradu.		Ablat.	

Of the LATIN TONGUE. 5

Adventus, fructus, ornatus, quæstus, senatus, tumultus, make the Genitive Singular sometimes end in *i*.

Arcus, artus, ficus, partus, quercus, specus, tribus, make the Ablative Plural in *ubus*, as *arcubus*.

Example of the Fifth Declension.

Sing.	Nominat.	facies.	Plural.	Nomin.	} facies.
	Accusat.	faciem.		Accusat.	
	Genit.	} faciei.		Genitive	facierum.
	Dat.			Dat.	} faciebus.
	Ablative	facie.		Ablat.	

The Declension of a peculiar Sort of Noun, called Pronouns Substantive.

Sing.	Nominat.	ego.	Plural.	Nomin.	} nos.
	Accusat.	me.		Accus.	
	Genitive	mei.		Genit.	nostrum, i.
	Dative	mihi.		Dative	} nobis.
	Ablative	me.		Ablat.	

Sing.	Nominat.	tu.	Plural.	Nomin.	} vos.
	Accusat.	te.		Accus.	
	Genitive	tui.		Geni.	vestrum, i.
	Dative	tibi.		Dative	} vobis.
	Ablative	te.		Ablat.	

Singular and Plural.

Nominative	wanting.
Accusative	se
Genitive	fui
Dative	sibi.
Ablative	se.

CHAP.

Ad-



CHAP. II.

RULES for the *Gender of Nouns.*

GENDER in Nouns is only a Denomination given them from their being joined with an Adjective in this or that Termination.

There be Three Genders, the *Masculine*, *Feminine*, and *Neuter*; and all Nouns are one or two of these three.

I. The Names of Males are Masculine and of Females Feminine.

II. Nouns of the First or Fifth Declension are Feminine.

Except these Masculine.

Adria, *cometa*, *pandecta*, *planeta*, *meridies*, (and *dies*, which is likewise Feminine in the Singular at least) as also Greek Nouns of the First Declension ending in *as* or *es*, excepting the Names of Jewels which follow the General Rule, and are Feminine.

III. Noun

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III. Nouns of the Second or Fourth Declension are Masculine.

Feminines excepted are,

Abyssus, acus, alvus, domus,
Diphthongus, porticus, and humus,
ChrySTALLUS, carbasus, and ficus;
With *dialectus, domus, idus,*
Manus, periodus, and methodus,
Tribus, porticus, and synodus, &c.

Doubtfuls excepted.

Barbitus, balanus, camelus,
With *colus, rubus, and phaselus,*
And *specus, grossus, atomus,*
Penus too, and *pampinus,*
Are by good Authors Doubtful reckon'd,
That is, have Genders first and second;
Penus and *specus* you will see
In one or other of all three.

Neuters excepted.

IV. Nouns ending in *on* or *um* are Neuter.

V. Nouns of the third Declension, ending in *er, or, or os*, are Masculine.

Exception.

Except the Female Noun *arbor*;
But *aquor, marmor, ador, cor,*

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As also *laser*, *iter*, *tuber*,
 With *piper*, *gingiber*, and *uber*,
 Are Neuters, and so's *verber*, *juber*,
 With *cicer*, *fiser*, and *papaver*,
Ver, *filer*, *spimther*, and *cadaver*;
Linter is Common, Neuter *laver*;
 Add these two Females, *dos* and *cos*,
 Likewise the Female Noun *arbor*,
 But *os* is Neuter, 'tis all one
 Whether 'tis put for Mouth or Bone;
 But Herbs and Jewels ending thus
 Are Females most like those in *us*;
Eos and *diametros*
 Are Female; Common *custos*, *bas*;
 Neuter *chaos*, *epos*, *melos*.

VI. Nouns of the Third Declension ending in *o*, *as*, *es*, *is*, *x*, or *s*, with a Consonant before it, are Feminine.

Nouns in *o* excepted.

Optio an Officer, *duornio*,
Pugio, *scipio*, *titio*, *ternio*,
Senio, *unio*, and *quaternio*,
 Are Males; and so 'tis likely *pernio*,
Pumilio, *pustio*, withal,
 And Name of any Animal;
 With *sermo* likewise. Males are *burdo*,
 As also *harpago*, and *ordo*,
 With *udo*, *ligo*, *cudagardo*.

Noun

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Nouns in *as* excepted.

But the Word *as* for Male still passes;
For Neuters *nefas, fas, vas, vasis*;
as *antis* making is Male too, as
Adamas, gigas, elephas.

Nouns in *es* excepted.

Gurges, poples, verres, paries,
Times, fomes, termes, aries,
Lebes, tapes, add to these,
Palmes, trames, cespes, pes,
Stipes, antes, magnes, bes,
Are Masculine; but Neuter *æs*.
Male *acinaces*; Common *præs*;
Malumbes Common; *ames, trudes,*
No certain Gender have, nor *tudes.*

Nouns in *is* excepted.

But *Cassis, fustis, vermis, ensis,*
Pectis, postis, fascis, mensis,
Torris, caulis, lapis, follis,
Axis, orbis, collis, pollis,
And *urceus* understood, *aqualis,*
Understand *dies* with *natalis,*
Compounds from *as*, to wit *centussis,*
For *nummus* sake, and so *decussis,*
Clis, cucumis, and vomis, unguis,
Are Males, with *vepris, sentis, sanguis,*
Piscis and *callis, cenchris* join,
But for the Bird 'tis Feminine.

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These *torquis*, *retis*, *amnis*, *clunis*,
Corbis too, and *pulvis*, *funis*;
 So likewise *anguis* and *canalis*
 Are Doubtful; *funis* rather Male is.
 But note, that *pulvis* you'll scarce find,
 Or *amnis* of the Female Kind.

Nouns in *x* or *s*, with a Consonant before
 excepted.

Dens, *seps*, *grex*, *nefrens*, *phœnix*, *sons*,
Merops, *scobs*, *rudens*, *fornix*, *mons*,
Hydrops, *gryps*, *natrix*, *coccyx*, *pons*,
Calix and *calyx*, *chalybs*, *varix*,
Ax, *ex* Dissyllables in *orix*,
 With *spadix*, *urpix*, *bombyx*, *bidens*,
 And *torrens*, *continens*, and *tridens*;
 So *profluens*, *oriens*, *occidens*,
Dodrans, and others of like Sense;
 Namely all Parts of *as*,
 For Males amongst good Authors pass.
Lynx, *calx*, *stirps*, *imbrex*, *perdix* all,
Scrobs, *adepts*, Females are or Male,
 But of the two *lynx* Female rather,
 And *Adepts*; all the rest are either.

VII. Nouns of the Third Declension
 ending in *a*, *c*, *e*, *l*, *n*, *ar*, *t*, *u*, *ur*
 or *us*, are the Neuter Gender.

Exception.

For Males *sal sol*, and *nugil go*,
Salar the Fish is Male, and *so*.

Of the LATIN TONGUE. II

Fur, fursur, vultur, turtur too,
Mus, lepus, Male; *fus* common; *grus*,
With *tellus, virtus, servitus*,
Senectus, subscus, incus, palus,
Juventus, pecus, laus, fraus, salus,
Lagopus too are Females all;
Tho' all the rest in *pus* are Male,
Excepting *corpus, opus, tempus*.

VIII. Rules for Proper Names.

Proper from Commons Gender take,
Thus *Dis* is Male for *Deus'* sake;
Genders of Mountains do depend,
For the most part, upon their End.
Yet these, some offer, others once,
Do take their Gender too from *mons*,
Thus Towns' and Countries' Names we see,
For the like Reason, Female be;
And Rivers too Male Gender take,
For the most Part, for *Fluvius'* sake.
Nouns too Appellative of Tree,
For *Arbor's* sake, will Female be.

Exception.

But Males are Trees that end in *ster*,
Neuters in *ur*, and likewise *er*.

IX. Nouns common to both Sexes are the Common of Two Genders.

But *Vossius* will allow the following Nouns only to be Common.

*Conjux atque parens, infans, patruelis, & hæres,
Affinis, vindex, judex, dux, miles & hostis,
Augur & Antistes, vates, conviva, sacerdos,
Municipiq; addas adolescens, civis & auctor,
Custos, nemo, comis, testis, bosq; canisq;*

CHAPTER III.

Of HETEROCLITES.

H*Eteroclites* are such Nouns as vary from the common Forms of Declension by any Redundancy, Defect, or other Ways.

Masculine in the Singular and Neuter in the Plural are *Dindymus, Mænalus, Massicus, Fénarus, Tartarus, Taygetus*. Plur. *Dindyma, Mænala, &c.*

Masculine in the Singular, and Masculine and Neuter in the Plural, are *Avernus, jocus, locus, sibilus*. Plur. *Averni Averno, joci joca, &c.*

Feminine in the Singular, and Neuter in the Plural, are *Carbasus, Pergamus, Supellex*. Plur. *Carbasa, &c.*

Neuter

Of the LATIN TONGUE. 13

Neuter in the Singular, and Masculine and Neuter in the Plural, are *Cælum, capistrum, filum, frænum, rastrum*. Plur. *Cæli cæla, capistri capistra, &c.*

Neuter in the Singular, and Feminine in the Plural, are *Balneum, epulum, nundinum*. Plur. *Balneæ, epulæ, &c.* but *balneum* has likewise *balnea* in the Plural.

The following Nouns are Aptotes or undeclined, *cacoethes, cepe, cete, epos, fas, nefas, glos, grates, hir, instar, interdiu, melos, necesse, necessum, nihil, nil, pondus, prolubium, semi, semis, sinapi*. Mille in the Singular, as also all Nouns ending in *u*. To which add the following Adjectives, which are likewise undeclined. *Damnus, exspes, inquiet, nequam, parum, potis, pote, quot, aliquot, tot, volupe*. Numeral Adjectives from Four to a Hundred inclusive, *ducentum, tercentum*.

Monoptotes, or Nouns used only in some one oblique Case, are *Algu, dicis, diu, ergo, fortuitu, gratis, incita, incitas, injussu, jussu, natu, noctu, permissu, promptu*, with some others but very rarely to be met with.

Monoptotes in the Singular only, but entire in the Plural, are *ambage, fauce, pecu*.

Diptotes, or Nouns used in two Cases only, are *foris foras, nauci nauco, paulum paulo, repetundarum repetundis, spontis sponte*.

Diptotes in the Plural, but entire in the Singular, are *æra æribus, maria maribus, ora oribus, rores roribus, soles solibus*.

Triptotes, or Nouns used but in Three Cases, are *aplustre aplustra aplustris, dica dicam dicas, macrus macræ macri*.

Triptotes

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Triptotes in the Singular, but entire in the Plural are *plus pluris plure; precī preceem prece; sordis sordem sorde; vicis vicem vice.*

Nouns wanting the Plural, tho' capable of it by their Signification, are *æther, finus, limus, meridiem, muscus, penus, pontus, sanguis, vesper, viscus, viscus, humus, juventa, labes, lues, plebs, pubes, salus, sitis, senectus, vinia, varathrum, diluculum, gluten, glutinum, jubar, justitium, lac, lethum, opasum, opium, penum, salum, virus, viscum, vitrum, &c.*

Nouns wanting the Singular are *Antes, cancelli, fasti, manes, natales, penates, apinæ, calendæ, caulæ, cunæ, diræ, divitiæ, exubiæ, exequiæ, exuvie, frigates, idus, induciæ, induviæ, inferiæ, insidiæ, lates, minæ, manubiæ, nonæ, nugæ, nundinæ, nuptiæ, opes, palpebræ, phaleræ, primitiæ, quinquatrus, tenebræ, triciæ, vires, æstiva, arma, bellaria, cunabula, cuncta, justa, lautia, mœnia, multitiæ, munia, orgia, parentalia, repetiæ, scruta, sponsalia, &c.*



CHAP. IV.

Of the ADJECTIVE.

AN Adjective is a Part of Speech joined to a Noun, and may be known by admitting the Word *Man* or *Thing* after it, as *wise, good, a wise Man, a good Thing.*

Adjectives

Of the LATIN TONGUE. 15

Adjectives are of two Sorts, such as have three Terminations, and such as have but two.

In Adjectives of three Terminations, the first of the three is called the Masculine Gender, the second the Feminine, and the third the Neuter.

In Adjectives of two Terminations, the first of the two is called the Masculine and Feminine Gender, the second the Neuter.

Nouns, joined with an Adjective of the Masculine Termination, are called Masculine; those, joined with an Adjective of the Feminine Termination, are called Feminine; and those, joined with the Neuter Termination, Neuter.

Examples of the Declension of ADJECTIVES of three Terminations.

Sing.	{	N. bonus, a, um.	}	Plural.	{	N. boni, æ, a.
		A. bonum, am, um.				A. bonos, as, a.
		G. boni, æ, i.				G. bonorum, a-
		D. bono, æ, o.				D. } (rum, orum.
		A. bono, a, o.				A. } bonis.

Sing.	{	N. unus, a, um.	}	Plural.	{	N. uni, unæ, una.
		A. unum, am, um.				A. unos, unas, a.
		G. unius.				G. unorum, una-
		D. uni.				D. } (rum, orum.
		A. uno, una, uno.				A. } unis.

Note, *alter, ipse, neuter, solus, totus, ullus, uter*, are declined like *unus*, and so are *alius, ille, iste*, excepting that the Neuter of the Nominative and Accusative Singular ends in *ud*, as *aliud, &c.*

Sing.

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Sing.	Nominative	Ambō, ambæ, ambo.
	Accusative	Ambes, ambas, ambo.
	Genitive	Amborum, ambarum, ambo
	Dative	(rum
	Ablative	Ambobus, ambabus, obus.

Duo is declined in like Manner.

Sing.	N. hic, hæc, hoc.	Plural.	N. hi, hæ, hæc.
	A. hunc, hanc, hoc.		A. hos, has, hæc.
	G. hujus.		G. horum, harum
	D. huic.		D. } his. (horum
	A. hoc, hac, hoc.		A. }

Examples of the Declension of ADJECTIVES of two Terminations.

Sing.	Nom. felix.	Plural.	No. } felices, a.
	Acc. felicem, ix.		Ac. }
	Gen. felicitis.		Gen. felicitium.
	Dat. felici.		Da. } felicitibus.
	Abl. felice or i.		Ab. }

Sing.	No. tristis, e.	Plural.	No. } tristes, (tia
	Ac. tristem, e.		Ac. }
	Gen. tristis.		Gen. tristitium.
	D. } tristi.		Da. } tristibus.
	A. }		Ab. }

Sing.	N. major, majus.	Plural.	N. } majores, a.
	A. majorem, jus.		A. }
	G. majoris.		G. majorum.
	D. majori.		D. } majoribus.
	A. majore, or i.		A. }

Ex-

Of the LATIN TONGUE. 17

Examples of the Declension of ADJECTIVES of one Termination.

{	Nom. is, ea, id.	{	Plural.	{	Nom. ii. eæ, ea.
	Acc. eum, eam, id.				Accu. eos, eas, ea.
	Geni. ejus.				Ge. eorum, earum
	Dat. ei.				Dat. } (eorum.
	Abl. eo, ea, eo.				Abl. } eis or iis.

{	N. qui, quæ, quod.	{	Plural.	{	N. qui, quæ, quæ.
	Acc. quem, quam,				A. quos, quas, quæ.
	Gen. cujus. (quod.				G. quorum, quarum,
	Dat. cui. (or qui.				D. } (quorum.
	Abl. quo, qua, quo.				A. } quibus. or queis.

Adjectives whose Signification may increase or be diminished, most of them form *Degrees of Comparison*.

There be two Degrees of Comparison, the *Comparative* and *Superlative*.

The *Comparative* in English is formed from the Positive Adjective, by adding the Termination *er*, or putting the Particle *more* before it; thus *hard* is a Positive Adjective signifying no Comparison, *harder* or *more hard* are the Comparative.

The *Superlative* in English is formed by adding the Termination *est* to the positive Adjective, or putting the Particles *most* or *very* before it, as *hardest*, *most hard*, *very hard*, are the Superlative Degree.

The Comparative in Latin is formed from the first Case of the Positive that ends in *i*, by putting *or* to it, as from *duri* is formed *durior* harder or more hard.

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The Superlative in Latin is formed from the first Case of the Positive that ends in *i*, by putting *ssimus* to it, as from *duri* *durissimus*, hardest, most hard, very hard.

But Adjectives ending in *er* make the Superlative by the Addition of *rimus*, as *pulcher pulcherrimus*.

Adjectives ending in *us* with a Vowel before it, few of them form Degrees of Comparison; and those that do but seldom, instead thereof are used *magis* and *maxime* with the Positive, as *magis pius* *maxime pius*.

These Adjectives ending in *lis* make the Superlative by changing *lis* into *limus*, viz. *facilis*, *gracilis*, *humilis*, *imbecillis*, *similis*, *facillimus*, &c.

Bonus, *malus*, *magnus*, *parvus*, and *multus*, form no Degrees of Comparison; but instead thereof other Words are used.

Bonus, *melior*, *optimus*.

Malus, *pejor*, *peffimus*.

Magnus, *major*, *maximus*.

Parvus, *minor*, *minimus*.

Multus, *plus*, *plurimus*.



CH A P. V.

Of the VERB.

Verb is a Part of Speech declined with Mood and Tense, and may be known in English by putting *I* or *it* before a Word, for if that make sense it is a Sign of a Verb, as *run, rain, I run, it rains.*

Verbs from their Signification may be distinguished into Three Kinds, *Active, Passive, and Neuter.*

A Verb *Active* is that which signifies *Action*, as *doceo I teach.*

A Verb *Passive* is that which signifies *Passion*, or the Effect of *Action*, as *doceor I am taught.*

A Verb *Neuter* is that which signifies neither *Action* nor *Passion*, but some State or Condition of Being, as *sedeo I sit.*

But several Verbs are called *Active*, which in Reality do not signify *Action*, but in a vulgar gross Way of Conception are supposed so to do, as *amo* and *audio* are called Verbs *Active*, tho' they signify no *Action* at all, but *Passion*, or the Effect of external Objects upon the Mind only.

Verbs *Active* are of two Sorts, *Transitive* and *Intransitive.*

A Verb *Transitive* is that which signifies a *Transitive Action*, or an Action conceived as having an Effect upon some Object, as *ferio terram, I strike the Earth.*

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A Verb *Intransitive* is that which signifies an Action not Transitive, or not conceived as having an Effect upon any Object, as *curra* I run.

There are two Ways of forming Verbs, the one generally applied to the Signification of Action, the other to Passion, which are called the Two Voices, that is, the *Active* and the *Passive* Voices.

Such Verbs as have no *Active* Voice are called *Deponents*, and generally signify *Action* only, as *fa-teor* I confess.

But such of them as signify both *Action* and *Passion* are called *Common*, as *aspexor* I despise or am despised.

There be Five *Tenses*, the *Present*, *Preterimperfect*, *Preterperfect*, *Preterpluperfect*, and *Future Tense*.

The Signs of the *Tenses* are as follow, for the *Active Voice* of the

Present,	<i>do, dost, doth, and does.</i>
Preterimperfect,	<i>did and didst.</i>
Preterperfect,	<i>have, hast, hath, and has.</i>
Preterpluperfect,	<i>had and hadst.</i>
Future,	<i>shall and will.</i>

For the *Passive Voice* of the

Present,	<i>am, art, is, are, and be.</i>
Preterimperfect,	<i>was and were.</i>
Preterperfect,	<i>have, hast, hath, and has been.</i>
Preterpluperfect,	<i>had and hadst been.</i>
Future,	<i>shall and will be.</i>

Note

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Note, Tho' *did* and *didst*, *was* and *were*, are usually called Signs of the Preterimperfect Tense, yet they are as much Signs of the Preterperfect Tense, or more so, the English Verb with those Signs being generally best rendered into Latin by the Preterperfect Tense, which is much more used than the Preterimperfect Tense, even where the Preterimperfect Tense may be used properly enough.

The Three Words in the Singular and Plural of any Tense are called the Three Persons, as *amo*, *amas*, *amat*; *amo* is the First, *amas* the Second, and *amat* the Third Person Singular of the Present Tense Indicative.

And because those Persons are rendered into English by the Pronouns, *I*, *thou*, *he*; *we*, *ye*, and *they*, those are likewise called the Three Persons Singular and Plural; as *I* the First, *thou* the Second, *he* the Third Person Singular; *we* the First, *ye* the Second, and *they* the Third Person Plural.

There be Four Ways of forming Verbs, which are called the *Four Conjugations*.

1. *Amo*, *amas*, *amavi*, *amare*, *amans*, *amaturus*.
2. *Doceo*, *doces*, *docui*, *decere*, *docens*, *doceturus*.
3. *Lego*, *legis*, *legi*, *legere*, *legens*, *lecturus*.
4. *Audio*, *audis*, *audivi*, *audire*, *audiens*, *auditurus*.

Indicative Mood.

Present Tense.

Singular.

A Mo,	<i>I love, or do love.</i>
Amas,	<i>thou lovest, or dost love.</i>
Amat,	<i>he loveth, or doth love.</i>

Plural.

Amamus,	<i>we love, or do love.</i>
Amatis,	<i>ye love, or do love.</i>
Amant,	<i>they love, or do love.</i>

Singular.

Doces,	<i>I teach, or do teach.</i>
Doces,	<i>thou teachest, or dost teach.</i>
Docet,	<i>he teacheth, or doth teach.</i>

Plural.

Docemus,	<i>we teach, or do teach.</i>
Docetis,	<i>ye teach, or do teach.</i>
Docent,	<i>they teach, or do teach.</i>

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Singular.

Lego,	I read, or do read.
Legis,	thou readest, or dost read.
Legit,	he readeth, or doth read.

Plural.

Legimus,	we read, or do read.
Legitis,	ye read, or do read.
Legunt,	they read, or do read.

Singular.

Audio,	I hear, or do hear.
Audis,	thou hearest, or dost hear.
Audit,	he heareth, or doth hear.

Plural.

Audimus,	we hear, or do hear.
Auditis,	ye hear, or do hear.
Audiunt,	they hear, or do hear.

The Preterimperfect Tense.

Singular.

Amabam,	I loved, or did love.
Amabas,	thou lovedst, or didst love.
Amabat,	he loved, or did love.

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Plural.

Amabamus, we loved, or did love.
Amabatis, ye loved, or did love.
Amabant, they loved, or did love.

Singular.

Docebam, I taught, or did teach.
Docebas, thou taughtst, or didst teach.
Docebat, he taught, or did teach.

Plural.

Docebamus, we taught, or did teach.
Docebatis, ye taught, or did teach.
Docebant, they taught, or did teach.

Singular.

Legebam, I read, or did read.
Legebas, thou readest, or didst read.
Legebat, he read, or did read.

Plural.

Legebamus, we read, or did read.
Legebatis, ye read, or did read.
Legebant, they read, or did read.

Singular.

Audiebam, I heard, or did hear.
Audiebas, thou heardest, or didst hear.
Audiebat, he heard, or did hear.

Plural.

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Plural.

Audiebamus, *we heard, or did hear.*
 Audiebatis, *ye heard, or did hear.*
 Audiebant, *they heard, or did hear.*

The Preterperfect Tense.

Singular.

Amavi, *I have loved.*
 Amavisti, *thou hast loved.*
 Amavit, *he hath loved.*

Plural.

Amavimus, *we have loved.*
 Amavistis, *ye have loved.*
 Amaverunt, ere, *they have loved.*

Singular.

Docui, *I have taught.*
 Docuisti, *thou hast taught.*
 Docuit, *he hath taught.*

Plural.

Docuimus, *we have taught.*
 Docuistis, *ye have taught.*
 Docuerunt, ere, *they have taught.*

Plural

Singular.

Singular.

Legi,	<i>I have read.</i>
Legisti,	<i>thou hast read.</i>
Legit,	<i>he hath read.</i>

Plural.

Legimus,	<i>we have read.</i>
Legistis,	<i>ye have read.</i>
Legerunt, ere.	<i>they have read.</i>

Singular.

Audivi,	<i>I have heard.</i>
Audivisti,	<i>thou hast heard.</i>
Audivit,	<i>he hath heard.</i>

Plural.

Audivimus,	<i>we have heard.</i>
Audivistis,	<i>ye have heard.</i>
Audiverunt, ere.	<i>they have heard.</i>

The Preterpluperfect Tense.

Singular.

Amaveram,	<i>I had loved.</i>
Amaveras,	<i>thou hadst loved.</i>
Amaverat,	<i>he had loved.</i>

Plural.

Plural.

Amaveramus, *we had loved.*
 Amaveratis, *ye had loved.*
 Amaverant, *they had loved.*

Singular.

Docueram, *I had taught.*
 Docueras, *thou hadst taught.*
 Docuerat, *he had taught.*

Plural.

Docueramus, *we had taught,*
 Docueratis, *ye had taught.*
 Docuerant, *they had taught.*

Singular.

Legeram, *I had read.*
 Legeras, *thou hadst read.*
 Legerat, *he had read.*

Plural.

Legeramus, *we had read.*
 Legeratis, *ye had read.*
 Legerant, *they had read.*

Singular.

Audiveram, *I had heard.*
 Audiveras, *thou hadst heard.*
 Audiverat, *he had heard.*

Plural.

Plural.

Audiveramus,	<i>we had heard.</i>
Audiveratis,	<i>ye had heard.</i>
Audiverant,	<i>they had heard.</i>

The Future Tense.

Singular.

Amabo,	<i>I shall, or will love.</i>
Amabis,	<i>thou shalt, or wilt love.</i>
Amabit,	<i>he shall, or will love.</i>

Plural.

Amabimus,	<i>we shall, or will love.</i>
Amabitis,	<i>ye shall, or will love.</i>
Amabunt,	<i>they shall, or will love.</i>

Singular.

Docebo,	<i>I shall, or will teach.</i>
Docebis,	<i>thou shalt, or wilt teach.</i>
Docebit,	<i>he shall, or will teach.</i>

Plural.

Docebimus,	<i>we shall, or will teach.</i>
Docebitis,	<i>ye shall, or will teach.</i>
Docebunt,	<i>they shall, or will teach.</i>

Singular

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Singular.

Legam,	<i>I shall, or will read.</i>
Leges,	<i>thou shalt, or wilt read.</i>
Leget,	<i>he shall, or will read.</i>

Plural.

Legemus,	<i>we shall, or will read.</i>
Legetis,	<i>ye shall, or will read.</i>
Legent,	<i>they shall, or will read.</i>

Singular.

Audiam,	<i>I shall, or will hear.</i>
Audies,	<i>thou shalt, or wilt hear.</i>
Audiet,	<i>he shall, or will hear.</i>

Plural.

Audiemus,	<i>we shall, or will hear.</i>
Audietis,	<i>ye shall, or will hear.</i>
Audent,	<i>they shall, or will hear.</i>

The Imperative Mood.

Singular.

Ama amato,	<i>love thou.</i>
Amet amato,	<i>let him love.</i>

Plural.

Amemus,	<i>let us love.</i>
Amate amatote,	<i>love ye.</i>
Ament amanto,	<i>let them love.</i>

Sin-

Singular.

Doce doceto, *teach thou.*
 Doceat doceto, *let him teach.*

Plural.

Deceamus, *let us teach.*
 Docete docetote, *teach ye.*
 Doceant doceat, *let them teach.*

Singular.

Lege legito, *read thou.*
 Legat legito, *let him read.*

Plural.

Legamus, *let us read.*
 Legite legítote, *read ye.*
 Legant legúnto, *let them read.*

Singular.

Audi audito, *hear thou.*
 Audiat audito, *let him hear.*

Plural.

Audiamus, *let us hear.*
 Audite auditote, *hear ye.*
 Audiant audiúnto, *let them hear.*

Of the LATIN TONGUE. 31

The Subjunctive Mood.

{ Amem,	es, et. plur. emus, etis, ent.
{ Doceam,	
{ Legam,	as, at. plur. amus, atis, ant.
{ Audiam,	

{ Amarem,	
{ Docerem,	es, et. plur. emus, etis, ent.
{ Legerem,	
{ Audirem,	

{ Amaverim,	
{ Docuerim,	is, it. plur. imus, itis, int.
{ Legerim,	
{ Audiverim,	

{ Amavissem,	
{ Docuisssem,	es, et. plur. emus, etis, ent.
{ Legissem,	
{ Audivissem,	

{ Amavero,	
{ Docuero,	is, it. plur. imus, itis, int.
{ Legero,	
{ Audivero,	

The Infinitive Mood.

Present and Preterimperfect Tense.

Amare,	to love.
Docere,	to teach.
Legere,	to read.
Audire,	to hear.

E

Pre-

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Præterperfect and Præterpluperfect Tense.

Amavisse,	that he loved, or had loved.
Docuisse,	that he taught, or had taught.
Legisse,	that he read, or had read.
Audivisse,	that he heard, or had heard.

Future Tense.

Amaturum esse,	that he should, or would love.
Docturum esse,	that he should, or would teach.
Lecturum esse,	that he should, or would read.
Auditurum esse,	that he should, or would hear.

From Verbs are formed a Sort of Verbal Nouns called *Gerunds*, three in Number, as follows.

Amandi,	of loving.
Amando,	by loving.
Amandum,	to love.

Docendi,	of teaching.
Docendo,	by teaching.
Docendum,	to teach.

Legendi,	of reading.
Legendo,	by reading.
Legendum,	to read.

Audiendi,	of hearing.
Audiendo,	by hearing.
Audiendum,	to hear.

From some few Verbs are formed too a Sort of Verbal Nouns called *Supines*, two in Number.

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which few Verbs some form the one, and some the other, but very few indeed both; and the few Supines too there are in the Latin Tongue are but very rarely used.

Supines.

Auditum,
Auditu,

to hear.
to be heard.

From the Verb in the Active Voice are formed likewise a Sort of Ajectives called *Participles*, two Number.

Participles formed from the Active Voice.

Of the Present Tense.

Amans,
Docens,
Legens,
Audiens,

loving.
teaching.
reading.
hearing.

Of the First Future.

Amaturus,
Docturus,
Lecturus,
Auditurus,

to love, or about to love.
to teach, or about to teach.
to read, or about to read.
to hear, or about to hear.

Sum, es, fui, esse, futurus to be.

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Indicative Mood.

Present Tense.

Sing.	Sum,	<i>I am.</i>	} Plur.	Sumus,	<i>we are.</i>
	Es,	<i>thou art.</i>		Estis,	<i>ye are.</i>
	Est,	<i>he is.</i>		Sunt,	<i>they are.</i>

Preterimperfect Tense.

Sing.	Eram,	<i>I was.</i>	} Plur.	Eramus,	<i>we were.</i>
	Eras,	<i>thou wast.</i>		Eratis,	<i>ye were.</i>
	Erat,	<i>he was.</i>		Erant,	<i>they were.</i>

Preterperfect Tense.

Sing.	Fui,	<i>I have been.</i>	} Plur.	Fuimus,	<i>we have been.</i>
	Fuisti,	<i>thou hast been.</i>		Fuistis,	<i>ye have been.</i>
	Fuit,	<i>he hath been.</i>		Fuerunt vel fue-	<i>they have been.</i>

Preterpluperfect Tense.

Sing.	Fueram,	<i>I had been.</i>	} Plur.	Fueramus,	<i>we had been.</i>
	Fueras,	<i>thou hadst been.</i>		Fueratis,	<i>ye had been.</i>
	Fuerat,	<i>he had been.</i>		Fuerant,	<i>they had been.</i>

Future Tense.

Sing.	Ero,	<i>I shall, or will be.</i>	} Plur.	Erimus,	<i>we sh. or will be.</i>
	Eris,	<i>thou sh. or wilt be.</i>		Eritis,	<i>ye sh. or will be.</i>
	Erit,	<i>he shall, or will be.</i>		Erunt,	<i>they sh. or will be.</i>

The Imperative Mood.

Sing.	Sis esto,	<i>be thou.</i>	} Plur.	Simus,	<i>let us be.</i>
	Sit esto,	<i>let him be.</i>		Sitis, este, estote,	<i>let them be.</i>
				Sint, sunt,	<i>let 'em be.</i>

Subjunctive Mood.

Pres. sing. Sim, sis sit. *plur.* simus, sitis, sint.
Preterim. si. Essem, esses, esset. *pl.* essemus, esse-
 [tis, essent.
Preterper. si. Fuerim, fueris, fuerit. *pl.* fuerimus,
 [fueritis, fuerint.
Preterpl. si. Fuissem, fuisses, fuisset. *pl.* fuisset-
 [mus, fuissetis, fuissent.
Future sin. Fuero, fueris, fuerit. *pl.* fuerimus,
 [fueritis, fuerint.

Infinitive Mood.

Pres. and preterimperf. Esse, to be.
Preterp. and preterpl. Fuisse, to have or had been.
Future tense. Fore, vel futurum esse, that
 [he would, or should be.

The Passive Voice.

A Mor, amaris vel amare, amatus sum vel fui, a-
 mari, amatus, amandus.
 Doceor, doceris vel docere, doctus sum vel fui,
 doceri, doctus, docendus.
 Legor, legeris vel legere, lectus sum vel fui, legi,
 lectus, legendus.
 Audior, audiris vel audire, auditus sum vel fui,
 audiri, auditus, audiendus.

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Indicative Mood,

Present Tense.

Singular.

Amor,	<i>I am loved.</i>
• Amaris,	<i>thou art loved.</i>
Amatur,	<i>he is loved.</i>

Plural.

Amamur,	<i>we are loved.</i>
Amamini,	<i>ye are loved.</i>
Amantur,	<i>they are loved.</i>

Singular.

Doceor,	<i>I am taught.</i>
Doceris,	<i>thou art taught.</i>
Docetur,	<i>he is taught.</i>

Plural.

Docemur,	<i>we are taught.</i>
Docemini,	<i>ye are taught.</i>
Docentur,	<i>they are taught.</i>

* The Second Person Singular in this and the following Tenses, where it ends in ris, is sometimes found in Authors and in re, as, amare, &c.

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Singular.

Legor,	I am read.
Legeris,	thou art read.
Legitur,	he is read.

Plural.

Legimur,	we are read.
Legimini,	ye are read.
Leguntur,	they are read.

Singular.

Audior,	I am heard.
Audiris,	thou art heard.
Auditur,	he is heard.

Plural.

Audimur,	we are heard.
Audimini,	ye are heard.
Audiuntur,	they are heard.

The Preterimperfect Tense.

Singular.

Amabar,	I was loved.
Amabaris,	thou wast loved.
Amabatur,	he was loved.

Plu-

Plural.

Amabamur, we were loved.
 Amabamini, ye were loved.
 Amabantur, they were loved.

Singular.

Docebar, I was taught.
 Docebaris, thou wast taught.
 Docebatur, he was taught.

Plural.

Docebamur, we were taught.
 Docebamini, ye were taught.
 Docebantur, they were taught.

Singular.

Legebar, I was read.
 Legebaris, thou wast read.
 Legebatur, he was read.

Plural.

Legebamur, we were read.
 Legebamini, ye were read.
 Legebantur, they were read.

Singular.

Audiebar, I was heard.
 Audiebaris, thou wast heard.
 Audiebatur, he was heard.

Plural.

Audiebamur,	<i>we were heard.</i>
Audiebamini,	<i>ye were heard.</i>
Audiebantur,	<i>they were heard.</i>

The Preterperfect Tense.

Singular.

Amatus sum vel fui,	<i>I have been loved.</i>
Amatus es vel fuisti,	<i>thou hast been loved.</i>
Amatus est vel fuit,	<i>he hath been loved.</i>

Plural.

Amati sumus vel fuimus,	<i>we have been loved.</i>
Amati estis vel fuistis,	<i>ye have been loved.</i>
Amati sunt fuerunt vel fu-	<i>they have been loved.</i>

[ere,

Singular.

Doctus sum vel fui,	<i>I have been taught.</i>
Doctus es vel fuisti,	<i>thou hast been taught.</i>
Doctus est vel fuit,	<i>he hath been taught.</i>

Plural.

Docti sumus vel fuimus,	<i>we have been taught.</i>
Docti estis vel fuistis,	<i>ye have been taught.</i>
Docti sunt fuerunt vel fu-	<i>they have been taught.</i>

[ere.

Sin-

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Singular.

Lectus sum vel fui, *I have been read.*
 Lectus es vel fuisti, *thou hast been read.*
 Lectus est vel fuit, *he hath been read.*

Plural.

Lecti sumus vel fuimus, *we have been read.*
 Lecti estis vel fuistis, *ye have been read.*
 Lecti sunt fuerunt vel fu- *they have been read.*
 [ere.]

Singular.

Auditus sum vel fui, *I have been heard.*
 Auditus es vel fuisti, *thou hast been heard.*
 Auditus est vel fuit, *he hath been heard.*

Plural.

Auditi sumus vel fuimus, *we have been heard.*
 Auditi estis vel fuistis, *ye have been heard.*
 Auditi sunt fuerunt vel *they have been heard.*
 [fuere,]

The Preterpluperfect Tense.

Singular.

Amatus eram vel fueram, *I had been loved.*
 Amatus eras vel fueras, *thou hadst been loved.*
 Amatus erat vel fuerat, *he had been loved.*

Plu.

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Plural.

Amati eramus vel fueramus, *we had been loved.*

Amati eratis vel fueratis, *ye had been loved.*

Amati erant vel fuerant, *they had been loved.*

Singular.

Doctus eram vel fueram, *I had been taught.*

Doctus eras vel fueras, *thou hadst been taught.*

Doctus erat vel fuerat, *he had been taught.*

Plural.

Doctieramus vel fueramus, *we had been taught.*

Docti eratis vel fueratis, *ye had been taught.*

Docti erant vel fuerant, *they had been taught.*

Singular.

Lectus eram vel fueram, *I had been read.*

Lectus eras vel fueras, *thou hadst been read.*

Lectus erat vel fuerat, *he had been read.*

Plural.

Lectieramus vel fueramus, *we had been read.*

Lecti eratis vel fueratis, *ye had been read.*

Lecti erant vel fuerant, *they had been read.*

Singular.

Auditus eram vel fueram, *I had been heard.*

Auditus eras vel fueras, *thou hadst been heard.*

Auditus erat vel fuerat, *he had been heard.*

Plu-

Plural.

Auditi eramus vel fueramus,	<i>we had been heard.</i>
Auditi eratis vel fueratis,	<i>ye had been heard.</i>
Auditi erant vel fuerant,	<i>they had been heard.</i>

The Future Tense.

Singular.

Amabor,	<i>I shall, or will be loved.</i>
Amaberis,	<i>thou shalt, or wilt be loved.</i>
Amabitur,	<i>he shall, or will be loved.</i>

Plural.

Amabimur,	<i>we shall, or will be loved.</i>
Amabimini,	<i>ye shall, or will be loved.</i>
Amabuntur,	<i>they shall, or will be loved.</i>

Singular.

Docebor,	<i>I shall, or will be taught.</i>
Doceberis,	<i>thou shalt, or wilt be taught.</i>
Docebitur,	<i>he shall, or will be taught.</i>

Plural.

Docebimur,	<i>we shall, or will be taught.</i>
Docebimini,	<i>ye shall, or will be taught.</i>
Docebuntur,	<i>they shall, or will be taught.</i>

Singular.

Legar,	<i>I shall, or will be read.</i>
Legeris,	<i>thou shalt, or wilt be read.</i>
Legetur,	<i>he shall, or will be read.</i>

Plural.

Legemur,	<i>we shall, or will be read.</i>
Legemini,	<i>ye shall, or will be read.</i>
Legentur,	<i>they shall, or will be read.</i>

Singular.

Audiar,	<i>I shall, or will be heard.</i>
Audieris,	<i>thou shalt, or wilt be heard.</i>
Audietur,	<i>he shall, or will be heard.</i>

Plural.

Audiemur,	<i>we shall, or will be heard.</i>
Audiemini,	<i>ye shall, or will be heard.</i>
Audientur,	<i>they shall, or will be heard.</i>

Imperative Mood.

Singular.

Amare amator,
Ametur amator,

be thou loved.
let him be loved.

Plural.

Amemur,
Amamini amaminor,
Amentur amantor,

let us be loved.
be ye loved.
let them be loved.

Singular.

Docere docetor,
Doceatur docetor,

be thou taught.
let him be taught.

Plural.

Doceamur,
Docemini doceminor,
Doceantur docentor,

let us be taught.
be ye taught.
let them be taught.

Singular.

Legere legitor,
Legatur legitor,

be thou read.
let him be read.

Plural.

Legamur,
Legimini legiminor,
Legantur leguntor,

let us be read.
be ye read.
let them be read.

Singular.

Audire auditor, *be thou heard.*
 Audiatur auditor, *let him be heard.*

Plural.

Audiamur, *let us be heard.*
 Audimini audiminor, *be ye heard.*
 Audiantur audiantor, *let them be heard.*

Subjunctive Mood.

{ Amer, eris, etur. *Plur. emur, emini, entur.*
 { Docear,
 { Legar, } aris, atur. *Pl. amur, amini, antur.*
 { Audiar,

{ Amarer,
 { Docerer,
 { Legerer, } eris, etur. *Pl. emur, emini, entur.*
 { Audirer,

The Preterperfect Tense.

Singular.

matus, } sum vel fuerim, tus sis vel fueris, tus
 octus, } sit vel fuerit. *Plur. ti sumus vel fue-*
 octus, } rimus, ti sitis vel fueritis, ti sint vel
 auditus, } fuerint.

The Preterpluperfect Tense.

Singular.

Amatus, } essem vel fuisset, tus esses vel fuisset
 Doctus, } tus esset vel fuisset. *Plur.* ti essem
 Lectus, } vel fuisset, ti essetis vel fuissetis,
 Auditus, } essent vel fuissent.

The Future Tense.

Singular.

Amatus, } ero vel fuero, tus eris vel fueris,
 Doctus, } erit vel fuerit. *Plur.* ti erimus
 Lectus, } fuerimus, ti eritis vel fueritis, ti er
 Auditus, } vel fuerint.

The Infinitive Mood.

Present and Preterimperfect Tense.

Amari,	to be loved.
Doceri,	to be taught.
Legi,	to be read.
Audiri,	to be heard.

Preterperfect and Preterpluperfect Tense.

Amatum esse, vel fuisset, *that he was, or had been loved.*
 Doctum esse, vel fuisset, *that he was, or had been taught.*
 Lectum esse, vel fuisset, *that he was, or had been read.*
 Auditum esse, vel fuisset, *that he was, or had been heard.*

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Future Tense.

Amatum iri, vel	{ that he should, or would be	
amandum esse,	}	[loved.
Doctum iri, vel	{ that he should, or would be	
docendum esse,	}	[taught.
Lectum iri, vel	{ that he should, or would be	
legendum esse,	}	[read.
Auditum iri, vel	{ that he should, or would be	
audiendum esse,	}	[heard.

Participles Passive.

Of the

Preterperfect Tense.	{	Amatus,	loved, or being loved.
		Doctus,	taught, or being taught.
		Lectus,	read, or being read.
		Auditus,	heard, or being heard.

Future Tense.	{	Amandus,	to be loved.
		Docendus,	to be taught.
		Legendus,	to be read.
		Audiendus,	to be heard.

Irregular Verbs.

Possum, potes, potui, posse, potens.
 Volo, vis, volui, volens.
 Nolo, nonvis, nolui, nolens.
 Malo, mavis, malui, malens.

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Edo, edis vel es, edere vel esse, edens.

Fio, fis, factus sum vel fui, fieri, factus, faciendus.

Fero, fers, tuli, ferre, ferens, laturus.

Feror, ferris vel ferre, latus sum vel fui, ferri, latus ferendus.

Indicative Mood.

Present Tense.

Sing.	Possūm, potes, }	Plur.	Possūmus, po-
	[potest. }		[testis, possunt.
	Volo, vis, vult. }		Volumus, vul-
			[tis, volunt.
	Nolo, nonvis, }		Nolumus, non-
	[nonvult. }		[vultis, nolunt.
	Malo, mavis, }		Malumus, ma-
	[mavult. }		[vultis, malunt.
	Edo, edis vel es, }		Edimus, editis
	[edit vel est. }		[vel estis, edunt.
	Fio, fis, fit. }		Fimus, fitis, fi-
			[ant.
	Fero, fers, fert. }		Ferimus, fertis,
			[ferunt.
	Feror, ferris vel }		Ferimur, feri-
	[ferre, fertur. }		[mini, feruntur.

Preterimperfect Tense.

Sing.	Poteram,	} as, at. <i>Pl. amus, atis, ant.</i>
	Volebam,	
	Nolebam,	
	Malebam,	
	Edebam,	
	Fiebam,	
	Ferebam,	
	Ferebar,	baris vel bare, batur. <i>Plur. bamur,</i> [bamini, bantur.

Preterperfect Tense.

Sing.	Potui,	} isti, it. <i>Plur. imus, istis, erunt</i>
	Volui,	
	Nolui,	
	Malui,	
	Edi,	
	Tuli,	
	Factus,	} sum vel fui, tus es vel fuisti, tus est vel fuit. <i>Plur. ti sumus vel fui-</i> <i>mus, ti estis vel fuistis, ti sunt fue-</i> <i>runt vel fuere.</i>
	Latus,	

Preterpluperfect Tense.

Sing.	Potueram,	} ras, rat. Pl. ramus, ratis, rant,
	Volueram,	
	Nolueram,	
	Malueram,	
	Ederam,	
	Tuleram,	
	Factus,	} eram vel fueram, tus eras vel fueras, tus erat vel fuerat. Pl. ti eramus vel fueramus, ti eratis vel fueratis, ti erant vel fuerant.
	Latus,	

Future Tense.

Sing.	Potero, eris, erit.	} es, et. Plur. erimus, eritis, erunt.
	Volam,	
	Nolam,	
	Malam,	
	Edam,	
	Fiam,	
	Feram,	} es, et. Plur. erimus, eritis, erunt.
	Ferar, eris vel ere, etur. Pl. emur, emini, entur.	

Imperative Mood.

Sing.	Noli, nolito.	Plur. Nolite, nolitote.			
	Es, esto,	} edat, es-	} Pl. Eda-	} edite, este,	} edant,
	Ede, edito.	} to, edito,	} mus.	} estote, edi-	} edunto.
	Fito.	} fiat,	} Pl. Fia-	} fite, [tote.	} fiant,
		} fito.	} mus.	} fitote.	} fiunto.
	Fer,	} ferat,	} Pl. Fera-	} ferte,	} ferant,
	Ferto.	} fertor.	} mus.	} fertote.	} ferunto.
	Ferre,	} feratur,	} Pl. Fera-	} ferimini,	} ferantur,
	Fertor.	} fertor.	} mur.	} feriminor.	} feruntor.

Subjunctive Mood.

Present Tense.

Sing.	Possim,	} is, it.	<i>Pl. imus, itis, int.</i>
	Velim,		
	Nolim,		
	Malim,	} as, at.	<i>Plur. amus, atis, ant.</i>
	Edam,		
	Fiam,		
	Feram,		
	Ferar, aris vel are, atur. <i>Pl. amur, amini, antur.</i>		

Preterimperfect Tense.

Sing.	Possim,	} es, et.	<i>Pl. emus, etis, ent.</i>
	Vellem,		
	Nollem,		
	Mallem,	} es, et.	<i>Pl. emus, etis, ent.</i>
	Ederem, vel		
	Essem,		
	Fierem,		
	Ferrem,		
	Ferrer, eris vel ere, etur. <i>Pl. emur, emini, en-</i> [tur.]		

Pre-

Preterperfect Tense.

Sing.	Potuerim,	}	is, it. plur. imus, itis, int,
	Voluerim,		
	Noluerim,		
	Maluerim,		
	Ederim,		
	Tulerim,		
	Factus,	}	sim vel fuerim, tus sis vel fueris,
Latus,			
			tus sit vel fuerit. pl. ti simus vel fuerimus, ti sitis vel fueritis, ti sint vel fuerint.

Preterpluperfect Tense.

Sing.	Potuissem,	} es, et. pl. emus, etis, ent.	
	Voluissem,		
	Noluissem,		
	Maluissem,		
	Edissem,		
	Tulissem,		
	Factus,	} essem vel fuisset, tus esses vel fuisses, tus esset vel fuisset. pl. ti essemus vel fuissetis, ti essetis vel fuissetis.	
Latus,	fuissemus vel fuissetis, ti fuissetis, ti essent vel fuissent.		

Future Tense.

Potuerō,	is, it. pl. imus, itis, int.	
Voluerō,		
Noluerō,		
Maluerō,		
Ederō,		
Tulero,		
Factus,	ero vel fuero, tus eris vel fueris, tus erit vel fuerit. pl. ti erimus vel fuerimus, ti eritis vel fueritis, ti erunt vel fuerint.	
Latus,		

Infinitive Mood.

perfect Tense.	Posse,	Preterperfect and Preterpluperfect Tense.	Potuisse,	
	Velle,		Voluisse,	
	Nolle,		Noluisse,	
	Malle,		Maluisse,	
	Edere vel esse,		Edisse,	
	Ferre,		Tulisse,	[isse,
	Fieri,		Factum esse vel fu-	
	Ferri.		Latum esse vel fuisse.	

Future Tense.

furum esse,	{	Factum iri vel faciendum esse.
aturum esse,		Latum iri vel ferendum esse.

Eo and *quo* make *ibam* and *quibam* in the Preterperfect Tense of the Indicative Mood, and *ibo* and *quibo* in the Future.

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Defective Verbs.

Present. Indic. Aio, ais, ait. *pl. aiunt.*

Preterimperf. Aiebam, aiebas, aiebat. *pl. aiebamus, aiebatis, aiebant.* *Imperative, ai.*

Present Subjunctive. Aias, aiat. *pl. aiamus, aiant.*

Participle of the Present Tense. Aiens.

Present Tense Subjunctive. Aufim, aufis, aufit. *pl. aufint.*

Future Indicative. Salvebis. *Imper. salve, salveto. pl. salvete, salvetote.* *Infinitive, salvere.*

Imper. Ave, aveto. pl. avete, avetote. *Infinit. avere.*

Imper. Cedo. pl. cedit.

Future. Faxo vel faxim, faxis, faxit. pl. faxint.

Preterimp. Subjunctive. Forem, fores, foret. *pl. forent.* *Infinitive, fore.*

Present Indic. Quæso. pl. quæsumus.

Present Indic. Infit. pl. infunt.

Present Indic. Inquo vel inquam, inquis, inquit. pl. inquimus, inquiunt.

Preterperf. Inquisti, inquit.

Future. Inquires, inquiet.

Imperative. Inque, inquito.

Present Subjunc. Inquiat. Participle, inquiens.

Future Indic. Valebis. Imper. vale, valet. *pl. valete, valetote.* *Infinit. valere.*

Odi, cæpi, memini, want the Present and Preterimperfect Tense in all the Moods, and the Future too in the Indicative. The two first likewise, odi and cæpi, want the Imperative Mood. But memini forms memento. *pl. mementote.*

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Besides the Verbs hitherto treated of, there is another Sort called *Impersonal*, being used only in the Third Person Singular; such as *Pœnitent, Tædet, pudet, Piget.*

R U L E S

For the Formation of the Preterperfect Tense of Simple Verbs in the Active Voice.

Verbs of the First Conjugation form the Preterperfect Tense by changing *o* into *avi*, as *amo amavi.*

Verbs of the Second Conjugation form the Preterperfect Tense by changing *eo* into *ui*, as *doceo docui.*

But those that end in *geo*, with *l* or *r* before it, make the Preterperfect Tense by changing *geo* into *ivi*, as *indulgeo indulxi, urgeo urxi.*

And such as end in *veo* make the Preterperfect Tense by changing *veo* into *vi*, as *serveo servi.*

Verbs of the Third Conjugation, ending in *bo, co, so, to, vo, or uo*, make the Preterperfect Tense by changing *o* into *i*, as *bibo bibi, &c.*

But those that end in *go, ho, quo, or ego*, form the Preterperfect Tense by changing those Syllables into *ivi*, as *jungo junxi.*

Verbs ending in *io* form the Preterperfect Tense by taking away *o*, as *fodio fodi.*

Verbs ending in *lo* or *mo* form the Preterperfect Tense by changing *o* into *ui*, as *colo colui.*

Verbs ending in *no, ro, or sco*, form the Preterperfect Tense by changing those Syllables into *vi*, as *sono sonavi.*

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Verbs ending in *po* make the Preterperfect Tense by changing *po* into *psi*, as *carpo carpsi*.

Verbs of the Fourth Conjugation form the Preterperfect Tense by changing *o* into *ivi*, as *audio audivi*.

Verbs excepted from the foregoing Rules, together with such as want the Preterperfect Tense, here follow in Alphabetical Order.

A

- 3 Accerso accersivi.
- 3 Ago egi.
- 3 Advesperasco.
- 3 Ægresco.
- 4 Amicio, ui, ivi, or ixi.
- 3 Arcesso arcessivi.
- 2 Ardeo arsi.
- 3 Afferro afferui.
- 2 Audeo ausus sum.
- 2 Aveo.

B.

- 3 Batur.
- 1 Bito.

C.

- 3 Cado cecidi.
- 3 Cædo cecidi.
- 3 Calesco calui.
- 2 Calveo.
- 3 Calvesco.
- 4 Cambio, ivi, psi.
- 2 Caneo canui.
- 3 Cano cecini.

- 3 Capeſſo ſi, or ſivi.
- 3 Capio cepi.
- 3 Cedo ceſſi.
- 3 Cerno crevi.
- 3 Cicio civi.
- 3 Clango.
- 3 Claudio clauſi.
- 3 Clavo.
- 3 Cludo cluſi.
- 2 Clueo.
- 3 Cluo.
- 3 Como compſi.
- 3 Compesco.
- 2 Condensco.
- 3 Coquo coxi.
- 3 Cornesco.
- 3 Corriſco.
- 3 Craſſeſco.
- 3 Credo credidi.
- 1 Crepo crepui.
- 1 Cubo cubui.
- 3 Cumbo cubui.
- 3 Cupio cupivi.
- 3 Curro cucurri.

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D

Decantesco.
 Defrugo.
 Dego degi.
 Demo demsi.
 Denſeo.
 Dico dixi.
 Dido didici.
 Disco didici.
 Dispaſceſco.
 Distinguo diſtinxi.
 Divido diviſi.
 Diteſco.
 Do-dedi.
 Domo domui.
 Duco duxi.
 Dulceo.
 Dulſceſco.
 Dureſco durui.

E

Egeſco egui.
 Emo emi.
 Eo ivi.

F

Faceſſo ſi or ſivi.
 Facio feci.
 Fallo feſelli.
 Farcio farſi.
 Fartifco.
 Ferio.
 Fermentefco.
 Fero tuli.

2 Ferveo ſervi.
 3 Fido fiſus ſum.
 3 Findo fidi.
 4 Fio factus ſum.
 2 Flaveo.
 3 Flavefco.
 3 Flammefco.
 2 Fleo flevi.
 3 Fluo fluxi.
 3 Frango fregi.
 1 Frico avi or ui.
 2 Frigeo.
 3 Frigo.
 3 Fruticeſco.
 4 Fulcio fulſi.
 3 Fundo fudi.
 3 Furo.

G

2 Gaudeo gaviſus ſum.
 3 Gero geſſi.
 4 Geſtio.
 3 Gigno genui.
 2 Glabreo.
 3 Glifco.
 3 Glubo.
 3 Grandefco.
 3 Graviſco.
 3 Gruo.

H

2 Hæreo hæſi.
 2 Hebeo.
 3 Hebeſco.
 4 Haurio hauſi.

G 2

3 He

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- 3 Hebetesco.
3 Herbasco.
3 Hisco.
2 Humeo.

I

- 3 Jacio jeci.
3 Ignesco.
3 Incesso si or sivi.
3 Ingravesco.
3 Insolesco.
3 Intelligo intellexi.
2 Jubeo jussi.
1 Juvo juvi.
4 Juvenesco.

L

- 3 Labasco.
3 Laccio lacciovi.
3 Lactesco.
3 Lædo læsi.
3 Lapidesco.
1 Lavo lavi.
3 Lego legi.
3 Lentesco.
2 Leo levi.
3 Lino livi or levi.
3 Linquo liqui.
2 Liveo.
3 Livesco.
2 Luceo luxi.
3 Ludo lusi.
2 Lugeo luxi.
3 Luo lui.

M

- 2 Maneo mansi.
3 Marcesco.
3 Masculesco.
3 Meio minxi.
3 Mergo merxi.
3 Meto messui.
1 Mico micui.
3 Mitesco.
3 Mitto misi.
2 Moereo.
2 Mordeo momordi.
3 Mucesco.
2 Mulgeo si or xi.

N

- 1 Neco necui.
3 Necto nexui.
3 Negligo neglexi.
2 Neo nevi.
3 Ningo.
3 Nubo nupsi.

O

- 2 Oboleo ui or evi.
3 Obfisto.

P

- 3 Pago pepigi.
3 Pango xi pegi pepigi.
3 Parco peperli parsi.
3 Pario peperli.
2 Pareo.

3 Pecto exi *or* exui.
 3 Pedo pepedi.
 3 Pellicio pellexi.
 2 Pello pepuli.
 2 Pendeo pependi.
 2 Pendo pependi.
 3 Peto petivi.
 3 Pinso pinsui pinsi.
 3 Pinguesco.
 3 Plaudo plaufi.
 2 Pleo plevi.
 1 Plico avi *or* ui.
 3 Plumefco.
 3 Pollincio pollinxi.
 3 Pono posui.
 3 Possum potui.
 3 Posco popofci.
 2 Prandeo pransus fum.
 3 Premo preffi.
 3 Promo prompfi.
 3 Prodigio prodegi.
 3 Pfallo pfalli.
 3 Pubefco.
 3 Pungo pupugi.

Q

3 Quæro quæfivi.
 3 Quatio quaffi.
 3 Queo quivi.
 3 Quinesco.

R

3 Rado rafi.
 3 Rapio rapui.
 4 Raucio raufi.

3 Refello.
 2 Rideo rifi.
 3 Rodo rofi.
 3 Rudo rufi.
 3 Rufefco.
 3 Rumpo rupi.

S

4 Salio ui *or* ivi.
 4 Sancio ivi *or* xi.
 3 Sapio ui *or* ivi.
 4 Sarcio farfi.
 3 Satago fategi.
 2 Scabeo.
 3 Scabo.
 3 Scindo scidi.
 3 Scribo fcripfi.
 1 Seco fecui.
 2 Sedeo fedi.
 4 Sentio fenfi.
 4 Sepio ivi *or* pfi.
 3 Serefco.
 3 Sero ferui.
 3 Sido fedi.
 3 Sifto ftiti.
 2 Soleo folitus fum.
 3 Solidefco.
 3 Sorbeo ui *or* pfi.
 3 Sordefco.
 3 Spargo fparfi.
 3 Specio fpexi.
 3 Sperno fprevi.
 2 Spondeo fpospondi.
 1 Stio fteti.
 3 Strepo ftrepui.

G 3

3 Stri-

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- 3 Strideo stridi.
- 3 Sterno stravi.
- 3 Sterto stertui.
- 3 Struo struxi.
- 2 Suadeo suasi.
- 3 Sumo sumpsi.
- 3 Surgo surrexi.

T

- 3 Tango tetigi.
- 3 Temno tempfi.
- 3 Tendo tetendi.
- 3 Teneresco.
- 3 Tergo terfi.
- 3 Tero trivi.
- 3 Texo texui.
- 3 Tollo sustuli.
- 2 Tondeo totondi.
- 1 Tono tonui.

- 2 Torqueo torfi.
- 3 Trudo trufi.
- 3 Tundo tutudi.
- 3 Turgesco.

V

- 3 Vado vafi.
- 3 Vello velli or vullfi.
- 4 Venio veni.
- 3 Verro verri.
- 1 Veto vetui.
- 2 Video vidi.
- 2 Vieo vievi.
- 4 Vincio vinxi.
- 2 Vereo.
- 3 Vivo vixi.
- 3 Uro uffi.
- 3 Uvesco.

Verbs of the *Active* Voice Intransitive or Neuter form no *Passive* Voice, except that they are used sometimes in the Third Person Singular, as *vivitur*, i. e. *ab hominibus*, Men live.

Verbs of the *Passive* Voice form no Preterperfect Tense, but, instead thereof, is used a Participle of the Preterperfect Tense with the Verb *sum*, as *amatus sum vel fui*, I was or have been loved.

Rules for Forming the Participle of the Preterperfect Tense.

The Participle of the Preterperfect Tense is formed from the Preterperfect Tense of the *Active* by

Of the LATIN TONGUE. 61

by changing the Termination according to the following Rules.

The TERMINATIONS.

Ci, gi, qui, xi, are changed into *tus*, as *vici victus*.

Di, li, ri, si, ti, are changed into *ius*, as *vidi visus*.

Mi, ni, pi, change *i* into *tus*, as *emi emptus*.

Psi is changed into *tus*, as *scripsi scriptus*.

Vi is changed into *tus*, as *livi litus*.

Ui is changed into *itus*, as *domui domitus*.

Exceptions from the Rules above here follow in Alphabetical Order.

A

- 3 Agor actus
- 3 Alor alitus altus
- 4 Amicior amictus
- 3 Apiscor aptus
- 3 Asseror assertus

C

- 3 Cædor cæsus
- 3 Capior captus
- 2 Cieor citus
- 3 Color cultus
- 3 Comminiscor entus
- 3 Consultor consultus
- 3 Credor creditus

D

- 3 Didor diditus
- 1 Dor datus
- 2 Doceor doctus

E

- 3 Expergiscor experrectus
- 4 Experior expertus

F

- 3 Fallor falsus
- 3 Fascior factus
- 2 Fateor fallus

3 Fe-

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- 3 Feror latus
- 3 Findor fillus
- 3 Fingor fictus
- 3 Fodior fossus
- 3 Frangor fractus
- 1 Fricor frictus
- 3 Fruor fructus fruitus
- 3 Fungor functus

G

- 3 Geror gestus
- 3 Grador gressus

H

- 4 Haurior haustus

I

- 3 Jacior jactus
- 3 Irascor iratus

L

- 3 Labor lapsus
- 1 Lavor lautus lavatus
- 2 Liceor licitus
- 3 Loquor locutus

M

- 2 Medeor
- 1 Meditor meditatus
- 2 Mereor meritus
- 4 Metior messus

- 3 Metuor
- 2 Misceor mistus mixtus
- 2 Misereor misertus
- 3 Mittor missus
- 3 Morior mortuus

N

- 3 Nansciscor nactus
- 3 Nascor natus
- 3 Nector nexus
- 3 Nitor nixus

O

- 3 Obliviscor oblitus
- 4 Opperior oppertus oppertus
- 4 Ordior orditus orsus
- 3 Orior ortus

P

- 3 Paciscor pactus
- 3 Pandor passus
- 3 Pangor pactus
- 3 Pascor pastus
- 3 Patior passus
- 3 Pector pexus
- 3 Pellor pulsus
- 3 Pingor pictus
- 3 Pinfor pistus
- 3 Pleor pletus
- 3 Roscor
- 3 Profiscor profectus

3 Que-

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Q		3	Sinor situs
3 Queror questus		3	Solvor solutus
R		3	Tangor tactus
3 Rapior raptus		2	Teneor tentus
3 Refellor		2	Tameor
3 Reminiscor		3	Tollor sublatus
2 Reor ratus		2	Torreor tostus
2 Rideor risus		2	Tueor tutus tuitus
S		V	
4 Sancioi sancitus sanc-		3	Vellor vulsus
tus		3	Verror verus
4 Sarcior fartus		2	Vereor veritus
3 Seindor scissus		3	Vescor
1 Secor sectus		3	Ulciscor ultus
4 Sentior		3	Volvor volutus
4 Sepelior sepultus		2	Urgeor
3 Sequor secutus		3	Uror ustus
3 Seror satus		3	Utor usus

Compound Verbs form their Preterperfect Tenses and Participles of the Preterperfect Tense as the Simples.

But the doubling of Letters in the Preterperfect Tense of a Simple Verb is not retained in the Preterperfect Tense of the Compound, as the Simple Verb *spondeo* makes *spospon-di*, by doubling the first Three Letters *spo*, but *respondeo* makes *respondi* without the Doubling.

Except *accurro*, *decurro*, *excurro*, *præcurro*, *procurro*, *repungo*, and the Compounds of *ab*, *disca*, *posca*, *sto*, whereof the Compounds of *ab* of the Third

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Third Conjugation make the Preterperfect Tense end in *didit*; and those of *sto* in *stiti*, as *condo condidit*, &c.

Verbs compounded with *plico* and *sub*, or a Noun, form *plicavi*; but other Compounds thereof form the Preterperfect Tense in *avi* or *ui*.

The Compounds of *oleo* too form *olevi*, except *redoleo* and *suboleo* which form as the Example.

The few Supines that are in the Latin Tongue are formed from the Participle of the Preterperfect Tense, the first of them by changing the Termination *us* into *um*, and the latter by taking away *s*, thus from the Participle *auditus* are formed the two Supines *auditum* and *auditu*.



CHAP. VI.

Of the Indeclinable Parts of Speech.

Adverb, Conjunction, Preposition, Interjection.

THE Nature and Use of *Adverbs* are treated of in the Dissertation after this Grammar. There is indeed but little to be said of them, and all worth taking Notice of here is, that

Some *Adverbs* are found to govern sometimes a Genitive Case, viz. these denoting Place, *eo, huc, longe, nusquam, quo, ubi, ubinam, ubiuis*. These denoting Time, *interea, pridie, postridie, tum, tunc*. These denoting Quality, *affatim, abunde, parum, satis*, tho' these three last are by many looked upon to be rather *Adjectives* than *Adverbs*.

A *Conjunction* is a Part of Speech used to connect single

Of the LATIN TONGUE. 65

single Words or the Clauses of a Period together. Some of which may have indifferently an *Indicative* or *Subjunctive* Mood of the Verb that follows them, of which Sort are *cum*, *donec* for *quousque*, *etiamsi*, *etsi*, *tametsi*, *licet*, *ni*, *nisi*, *quam*, *quamdiu*, *quamquam*, *quamvis*, *posteaquam*, *postquam*, *priusquam*, *quia*, *quippe*, with *qui* annexed, *quoad* for *quamdiu*, *quod*, *si*, *sicut*, *simul-ac*, *simul-atque*, *siquidem*, *ubi*, *ut*, *ut-cumque*.

Some Conjunctions require a *Subjunctive* only, viz. *ceu*, *cum* for *quamvis*, *quandoquidem* or *quoniam*, *dum* for *donec*, *haud secus ac si*, *perinde ac si*, *quasi*, *tanquam*.

Prepositions are treated of in the next Chapter of the Syntax, and Dissertation, sufficiently, and therefore I need not treat of them here.

An *Interjection* is a Word, the Utterance whereof is expressive of some Passion or strong Affection in the Mind of him that utters it, as *heu*, *alas!* is expressive of Sorrow or Pity, *O* of Joy, &c. All that is remarkable of *Interjections* is, that

O governs a Nominative, Accusative, or Vocative, *heu* and *pro* a Nominative, and *hei* and *væ* a Dative.



CH A P. VII.

The SYNTAX.

O R,

R U L E S

For the Translating of *English* into *Latin*.

I.

The Verb must agree with its Nominative
Case in Number and * Person.

II.

The Adjective must agree with its † Sub-
stantive in Number, Case, and Gender.

* All Nouns are the Third Person except *ego* and *tu*.

† *Substantive* is but another Name for a Noun. Note
That, when the Substantive to an Adjective is *Thing*, the
Adjective is usually put in the Neuter Gender, and no-
thing is made in Latin for *Thing*, and then the Adjective
is said to be put *Absolutely* or *Substantively*.

The

Of the LATIN TONGUE. 67

The Way to good Manners is never too late.

Nunquam fera est ad bonos mores via.

No Body is wise at all Hours.

Nemo omnibus horis sapit.

Fortune is never good with a Continuance.

Fortuna nunquam perpetuo est bona.

III.

- * A Relative Adjective agrees with a Substantive foregoing, called its Antecedent, in Number, Gender, and Person, which, if there be no other, is the Nominative Case to the Verb, but, if there be, is governed of it, or of some other Word in the same Sentence.

Sub- There is no Animal so dreadful, in which, when
der. Anger has seized it, there does not appear a new
Addition of Fierceness.

Nullum est animal tam horrendum, in quo non appareat, ubi ira invasit, nova feritatis accessio.

- and tu.
. Note
bing, the
and no
Adjective
- * Interrogatives follow this Rule of the Relative.

H

Behold

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Behold the Foundations of the most noble Cities,
scarce discernable, these Anger demolished.

*Aspice nobilissimarum civitatum fundamenta, vix
notabilia, has ira dejecit.*

Happy is the Man whom other Men's Misfor-
tunes make wary.

Felix quem faciunt aliena pericula cautum.

That Man is a miserable Wretch who admires
Money.

Miser est qui nummos admiratur.

IV.

Two or more Substantives Singular have
usually a Verb or Adjective Plural
and, if they be of different Persons or
Genders, the Verb or Adjective must
be the * most worthy.

I and thou are in Safety.

Ego et tu in tuto sumus.

Alexander and Julius Cæsar were Great Com-
manders.

*Alexander et Julius Cæsar erant præstantissimi
duces.*

* Of Persons the First is more worthy than the Se-
cond, and the Second than the Third. And of Gender
the Masculine is more worthy than the Feminine. But
if the Substantives, either all or some, signify Things in-
animate or without Life, the Adjective is the Neuter
Plural commonly.

Tho

Of the LATIN TONGUE. 69

Thou and thy Father are in Danger.

Tu et pater periclitamini.

Julius Cæsar and Oliver Cromwell were very wicked Fellows.

Julius Cæsar et Oliverus Cromwellus erant sceleratissimi.

Socrates and Cato were very wise.

Socrates et Cato erant sapientissimi.

My Father and Mother were very pious.

Pater et Mater erant valde pii.

V.

When an * Infinitive Mood or a Sentence is the † Subject of a Verb, or put instead of a Substantive to an Adjective, the Verb is the Third Person Singular, and the Adjective the Neuter Gender.

It is more dangerous to be feared than despised.

Periculosius est timeri quam despici.

* *To* before a Verb is usually a Sign of the Infinitive Mood; and the latter of two Verbs without a Nominative Case before it, tho' it have not the Sign *to* before it, rendered by the Infinitive.

† The Nominative Case to a Verb, or whatever stands the room thereof, is called by Grammarians the *Subject* of the Verb.

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To rise betimes in the Morning is very wholesome.

Diluculo surgere saluberrimum est.

To know much is the most pleasant Life.

Multum scire vita est jucundissima.

In some Cases it is better to be deceived than to be diffident.

In quibusdam rebus satius est decipi quam diffidere.

It is oftentimes better to take no Notice of an Injury than to revenge it.

Sæpe satius est injuriam dissimulare quam ulcisci.

VI.

Verbs Transitive govern an * Accusative Case.

It is oftentimes so far from being expedient to revenge an Injury, that it is not expedient to own it.

Sæpe adeo injuriam vindicare non expedit, ut ne ferri quidem expediat.

He must fear many, whom many fear.

Necesse est multos timeat, quem multi timent.

* The Accusative after a Verb Transitive, or a Sentence in room thereof, is called by Grammarians the *Object* of the Verb.

Excessi

Of the LATIN TONGUE. 71

Excessive Pleasures corrupt both Body and Mind.

Nimise voluptates animum simul et corpus corrumpunt.

Prosperity does not elevate a wise Man, nor Adversity deject him.

Nec secunda sapientem evehunt, nec adversa demittunt.

VII.

Sum, forem, fio, existo, Verbs Passive of calling, and *existimor, habeor, nascor, putor, salutor, scribor, videor, &c.* have a Nominative Case after them; except that, in the Infinitive Mood, they have an Accusative Case after them, when that Case goes before them.

What is Man? A crackt and brittle Vessel.

Quid est homo? Quassum vas et fragile.

The Rich are esteemed Demy-Gods.

Divites semidei existimantur.

Faith is accounted the Foundation of the Christian Religion.

Fides religionis Christianae fundamentum habetur.

Very little Men are called Dwarfs.

Perpusilli vocantur nani.

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Riches seem to most Men the chiefest Good.

Divitiæ plerisque mortalibus videntur summum bonum.

Virtue is justly thought the only Way to Happiness.

Virtus jure putatur unica ad beatam vitam via.

VIII.

The following Prepositions govern an Accusative Case, *ad* to ; *adversum*, *adversus*, against ; *ante* before ; *apud* at ; *circa*, *circiter*, *circum*, about ; *cis* *citra* on this Side ; *contra* against ; *erga* towards ; *extra* without ; *infra* beneath ; *inter* between ; *intra* within ; *juxta* nigh to ; *ob* for ; *penes* in the Power ; *per* by or through ; *pone* behind ; *post* after ; *præter* besides ; *prope* near ; *propter* for ; *secundum* according to ; *supra* above ; *trans* *ultra* beyond ; *versus* towards ; *usque* as far as.

Life is nothing but the Way to Death.

Vita nihil aliud quam ad mortem iter est.

These

Of the LATIN TONGUE. 73

These Things shock us the most, that happen contrary to our Hopes and Expectations.

Ea maxime nos commovent, quæ contra spem expectationemque evenerunt.

Whatever is best for Man lies without the Reach of human Power.

Quicquid optimum homini est, extra humanam potentiam jacet.

Parents are to be loved next to God.

Secundum Deum parentes amandæ sunt.

Many Things happen betwixt the Cup and the Lip.

Multa cadunt inter calicem supremaque labra.

They change the Air, not their Manners, that run beyond Sea.

Cælum, non animum mutant, qui trans mare currunt.

IX.

The following Prepositions govern an Ablative Case, *a, ab, abs*, from or by; *absque* without; * *clam* without the Privy; *coram* before, or in Presence; *cum* with; *de* of, or about; *e, ex*, of or out of; *in* in; *præ* before or in Comparison of; *pro* for; *sine* without; *tenus* up to.

* *Clam*, in, signifying Motion, *sub, subter*, and *super*, govern likewise an Accusative.

We

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We have other Men's Vices before our Eyes ;
our own are behind our Backs.

*Aliena vitia in oculis habemus, a tergo nostra
sunt.*

Gain with an ill Name is to be called Loss.

Damnum appellandum est cum mala fama lucrum.

A prating Companion upon the Road is as good
as a Chariot.

Comes facundus in via pro vehiculo est.

There is nothing certain so much as for a Day.

Nihil ne in totum quidem diem certum est.

X.

- * When a Sentence is the Subject or Object of a Verb, the Noun before the Verb in that Sentence is the Accusative, and the Verb the Infinitive Mood.

Fools, tho' they do well, know not that they do well.

Stulti, si recte faciunt, nesciunt facere se recte.

- * Except Interrogative Sentences, and such as are the Object of Verbs of *desiring* or *entreating*, in which latter Case the Nominative and Subjunctive Mood are commonly used with the Conjunction *ut*.

Of the LATIN TONGUE. 75

It is a true Saying that Passion is a short Madness.

Recte dictum est, iram esse brevem insaniam.

They say that the Philosopher Democritus never appeared abroad without laughing, so ridiculous did the Folly of Men appear to him.

Democritum Philosophum aiunt nunquam sine risu in publico fuisse, usque adeo illi hominum stultitia ridicula est visa.

They say that the Philosopher Heraclitus never appeared abroad without weeping, so lamentable a Thing did the Madness of the World appear to him.

Heraclitum Philosophum aiunt nunquam sine fletu in publico fuisse, adeo lamentabilis plane res visa est illi hominum insania.

XL

The Latter of two Substantives with *of* before it is the Genitive; and so is the Noun

* 1. If two Substantives come together denoting the same Person or Thing, they are the same Case. 2. Sometimes the Noun to be the Genitive comes first, and then it has the Letter *s* joined to it, tho' Singular, with a Note of Apostrophe, and may be put after the other Substantive with *of* before it, as, *my Father's House*, or, *the House of my Father*. 3. Hither we may refer these Neuter Adjectives of Quantity put substantively,

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Noun after Adjectives signifying *Desire, Knowledge, Ignorance, Forgetting, Remembrance, Care, Fear, Guilt, Innocence, + Plenty, Want, Fullness or Emptiness.* § Verbals in *ax*, and || Adjectives put partitively.

The Love of Money increaseth as much as the Money itself.

Crescit amor nummi quantum ipsa pecunia crescit.

A King ought to be the Father of his Country.

Rex debet esse pater patriæ.

The Nature of Man is fond of Novelty.

Est natura hominum novitatis avida.

tively, *tantum, quantum, multum, plus, plurimum, minus, paululum, hoc, id, &c.* which govern their Substantives in the Genitive, as *tantum malorum*, so much Mischief, *multum boni*, much good.

† Adjectives signifying *Plenty, Want, Fullness, or Emptiness*, govern likewise very often an Ablative.

§ Verbals in *ax* are Adjectives in *ax* derived from Verbs, as *frax* from *fero*, *edax* from *edo*.

|| Adjectives put partitively are such as intimate the Nouns they are applied to to be Part of some Number or Whole, as *Romulus primus Romanorum Regum*, Romulus first of the Roman Kings.

Of the LATIN TONGUE. 77

Be mindful of the Shortness of Life.

Memor esto brevis ævi.

Anger is greedy of Punishment.

Ira avida pœnæ est.

An Excess of good Fortune is very dangerous.

Periculosissima felicitatis intemperantia est.

Life is full of various Misfortunes.

Plena variis casibus vita est.

All Places are full of Wickedness and Vice.

Omnia sceleribus ac vitiis plena sunt;

Who, but a Man void of Sense, would refuse Gold offered him.

Quis, nisi mentis inops, oblatum respuat aurum.

Passion is incapable of governing itself, and forgetful of Decency.

Ira impotens sui est, decoris oblita.

Credulity occasions abundance of Mischief.

Plurimum mali credulitas facit.

There is a World of bawling about Money.

Circa pecuniam plurimum vociferationis est.

Time is a Consumer of Things.

Tempus est edax rerum.

Julius Cæsar was very well skilled in the military

Art. *Julius Cæsar rei militaris peritissimus fuit.*

Young Men are unacquainted with the World.

Adolescentes rerum imperiti sunt.

Tar-

Be-

78 *A Compendious* GRAMMAR.

Tarquinius Superbus was the last of the Roman Kings.

Tarquinius Superbus ultimus Romanorum regum fuit.

Julius Cæsar was the first of the Roman Emperors.

Julius Cæsar primus Romanorum imperatorum fuit.

As much Money as a Man has in his Chest, so much Credit has he.

Quantum quisque sua nummorum servat in arca, tantum habet et fidei.

XII.

Of put for *about* or *concerning* is made by *de* for * *from* by *a*, *ab*, or *de*; for *out of* by *ex*.

A great many Men, when they are to sail, never think of a Storm.

Magna pars hominum est, quæ navigatura de tempestate non cogitat.

The greater Part of Men complain of the Malignity of Nature.

Major pars mortalium de malignitate nature queritur.

* In which Sense it follows after Verbs of *desiring*, *inquiring*, *learning*, *obtaining*, &c.

Of the LATIN TONGUE. 79

He enquired of the Deputies what the King designed to do.

Quæsit ex legatis quid rex factururus esset.

Most of the Vessels were made of Silver, some of Gold.

Pleraque vasa ex argento, aliquot ex auro facta sunt.

XIII.

sum, signifying *belonging to*, *Property*, *Part*, or *Duty*, * *interest*, *refert*, *sætago*, *misereor*, *miseresco*, † *reminiscor*, *obliviscor*, *memini*, *recordor*, § *potior*, and || Verbs of *Esteeming*, govern a *Genitive*.

It is not the Part of a prudent Man to hate such are mistaken.

Non est prudentis errantes odisse.

* But the Primitive Pronouns *me*, *thee*, *him*, *her*, *us*, *them*, are made after *interest* and *refert* by *mea*, *tua*, *nostra*, *vestra*.

† *Reminiscor*, *obliviscor*, *memini*, *recordor*, govern likewise an *Accusative*.

§ *Potior* governs commonly an *Ablative*, and sometimes an *Accusative*.

|| The Word to be the *Genitive* after Verbs of *esteeming* is that which signifies the *Value*, or *how much* *Thing* is *esteemed*.

I

It

80 *A Compendious* GRAMMAR

It is the Property of a mad Man to be angry at Things without Life, or dumb Animals.

His irasci quæ anima carent, et mutis animalibus, dementis est.

It is the Part of a Great Mind to despise Injuries.

Magni animi est injurias despicere.

This Garment is my Father's.

Hæc vestis est patris.

It is the Duty of a young Man to reverence his Elders.

Adolescentis est majores natu revereri.

It is the Interest of all Men to behave well.

Interest omnium recte agere.

It concerns thee to know thyself.

Tua refert te ipsum nosse.

It is a Token of Folly in a Man to see other People's Faults, but overlook his own.

*Proprium est stultitiæ aliorum vitia cernere obli-
visci suorum.*

Money is every where much valued.

Plurimi passim fit pecunia.

Honesty is reckoned little worth.

Parvi ducitur probitas.

It concerns all Men to pity the Miserable.

Interest omnium misereri miserorum.

XIV.

Verbs of accusing, condemning, absolving
warning, pœnitet, tædet, miseret, mi-
serescit, pudet, piget, govern an Accu-
sativ

Of the LATIN TONGUE. 81
sative of the Person, and a Genitive
of the Thing.

He that accuses another of any Thing scandalous ought to consider himself.

Qui alterum incusat probri, se ipsum intueri oportet.

Life warns no one of its Speed, but slips silently away.

Ætas neminem velocitatis suæ admonet, sed tacite labitur.

Milo was condemned for the Murder of Claudius.

Milo cædes Claudii damnatus est.

Most Men are dissatisfied with their Condition.

Plerosque pœnitet sortis suæ.

He that is ashamed of a Fault will look to himself.

Quem pudet peccati cavebit.

No Body kills himself that is not weary of his Life.

Nemo se occidit nisi quem vitæ tædet.

XV.

The Person or Thing to or for whom or which any Thing is, or is done, is the Dative Case.

Socrates said to his Servant, I would beat thee, if was not angry.

Socrates servo aiebat, cæderem te nisi irascerer.

82 *A Compendious* GRAMMAR

Men are liable to no fewer Distempers of the Mind than the Body.

Homines obnoxii sunt non paucioribus animi quam corporis morbis.

Vain Things are a Terror to the Vain.

Vanis vana terrori sunt.

Fortune has given too much to many, but enough to none.

Fortuna multis nimium dedit, nulli satis.

Consider over and over what you say of any one, and to whom.

Quid de quoque viro et cui dicas sæpe caveto.

Anger without Power is exposed to Contempt.

Ira sine viribus exposita contemptui est.

XVI.

Verbs of *Anger, believing, commanding*

* *comparing, † congratulating, envying, favouring, flattering, forgiving, helping, indulging, meeting, obeying, perswading, pleasing, displeasing, Profit, Disprofit, resisting, shewing,*

* Verbs Active of *comparing* govern an Accusative the Person or Thing compared, and a Dative of that to which the Comparison is made.

† Verbs of *congratulating, forgiving, shewing, threatening, trusting, and upbraiding*, govern a Dative of the Person, and an Accusative of the Thing.

Of the LATIN TONGUE. 83

ing, taking away, threatening, trusting, and upbraiding, govern a Dative Case.

We ought not hastily to believe all that is told

Omnibus quæ narrata sunt non debemus cito credere.

No Man ought to be hurt because he has offended, but that he may not.

Homini non est nocendum quia peccavit, sed ne peccet.

It is the Property of a wise Man to command his Tongue.

Sapientis est moderari linguæ.

It is a commendable Thing to govern Servants with Moderation.

Servis imperare moderate laus est.

There is as much Cruelty in pardoning every Body as no Body.

*Tam omnibus ignoscere crudelitas est quam ne-
mini.*

Which Way soever you turn yourself you will
and God meet you.

*Quocunque te flexeris Deum videbis occurrentem
tibi.*

Who can please the People whom Virtue
pleases?

Quis placere potest populo cui virtus placet?

Bad Men are Slaves to their Pleasures, they do
not enjoy them.

Mali serviunt voluptatibus, non fruuntur.

84 A Compendious GRAMMAR

God has threatened the Wicked with very severe Punishments.

Deus impiis gravissima supplicia minatus est.

Fortune may take from a Man his Estate, but his Virtue she cannot.

Homini fortuna opes eripere potest, virtutem non potest.

XVII.

* Verbs compounded with *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *præ*, *sub*, and *super*, govern a Dative of the Noun † affected by the Preposition.

One Day well spent is to be preferred before a sinning Immortality.

*Una dies bene acta peccanti immortalitati antepone-
da est.*

* Transitive Verbs, that have this Government, are followed by two Nouns, one of which has some English Preposition, as *to*, *for*, *over*, *upon*, or the like, before it, and is to be the Dative Case, the other the Accusative.

† The Word affected by the Preposition is that which would be governed by the Preposition, if the Compound Verb should be resolved into its Simple Verb and Preposition, as in this Sentence, *Bellum intulit patriæ*, *patriæ* is the Word affected by the Preposition, as what would be governed by the Preposition *in*, if the Compound Verb should be resolved into its constituent Parts, by changing the Sentence thus, *Bellum tulit in patriam*.

Of the LATIN TONGUE. 85

The Joys of the Wicked are attended with Terror, because they are not founded upon solid Reasons.

Gaudia malorum, trepida sunt, quod solidis causis non innituntur.

God is present with our Minds, and interposes in the Midst of our Thoughts.

Deus animis nostris interest, et cogitationibus mediis intervenit.

A good Name excels Riches.

Bona existimatio præstat divitiis.

Julius Cæsar wickedly made War upon his own Country.

Julius Cæsar impium bellum intulit patriæ.

No man in his Wits would put a Sword into the Hands of a mad Man.

Nemo sanus ferrum committeret insano.

XVIII.

To is made in Latin by *ad* after Verbs signifying or implying Motion, of which latter Sort are *allure, apply, avail, belong; call, conduce, encourage, entice, exhort, incite, invite, provoke, send, stir up, tend, &c.*

Punishment avails more to Reformation, if it be inflicted with Judgment, not Passion.

Magis ad emendationem pœna proficit, si judicio, non ira lata est.

He that comes first to the End of a Race wins.

Qui primus pervenit ad finem cursus vincit.

Passion

86 *A Compendious* GRAMMAR

Passion conduces nothing at all to Greatness of Mind.

Ira nihil ad magnitudinem animi confert.

The Fear of Death excites the most cowardly to Battle.

Mortis timor etiam inertissimos excitat ad prælium.

XIX.

The * Cause, Instrument, Manner, Means,
† Measure of Magnitude, § Price,
Respect wherein, and || Time when, are
the Ablative.

Virtue is never to be helped out by Vice.

Nunquam virtus vitio adjuvanda est.

* The Cause, Instrument, Manner, Means, have commonly *with* or *by* before them, which are therefore called Signs of the Ablative Case, but *with* signifying Company, or *together with*, is made by *cum*.

† The Measure of Magnitude is the Measure of the Length, Breadth, Thickness, Height, Depth of any Thing, or the Distance of one Thing or Place from another, and tho' frequently expressed by the Ablative Case, yet the Accusative is more commonly used.

§ But the Adjectives *tantus*, *quantus*, *plus*, *minus*, *tantumdem*, *quantuslibet*, *quantuscunque*, put without Substantives to signify the Price, are the Genitive Case.

|| The Time *how long* is the Accusative commonly, but sometimes the Ablative.

None

Of the LATIN TONGUE. 87

None of the Passions are so wild and ungovernable as not to be subdued by Discipline.

Nulli sunt tam feri et sui juris affectus ut non disciplina perdormantur.

They say that Socrates, when struck with a Box on the Ear, said no more than that it was a vexatious Thing that Men did not know when they ought to go abroad with a Steel Cap on.

Socratem aiunt colapho percussum nihil amplius dixisse, quam molestum esse, quod nescirent homines quando cum galea prodire deberent.

Death will seize upon one at one Time, and another at another, but will let none escape.

Alium alio tempore fata comprehendunt, neminem præteribunt.

It is better to give Offence by speaking the Truth than to please by Flattery.

Satius est veris offendere quam placere adulando.

The Walls of Babylon were Two Hundred Feet high and Fifty broad.

Muri Babylonis ducentis pedibus alti, quinquagenis lati fuerunt.

Life is not to be purchased at any Rate.

Vita non omni pretio emenda est.

* The

XX.

* The Agent or Doer of any Thing after a Verb Passive is the Ablative with *a* or *ab* before it.

Rome was built by Romulus.

Roma a Romulo condita fuit.

He is miserable who is beloved by no Body.

Miser est qui a nullo diligitur.

Carthage was destroyed by Scipio Africanus the younger.

Carthago ab Scipione Africano juniore deleta est.

XXI.

Comparatives govern an Ablative of the Thing † compared and the Measure of Excess.

There

* The Agent, after a Passive Verb or Participle, (for the Government of Verbs and their Participles is the same) is frequently the Dative in the Poets, and sometimes too, but seldom, in Prose, except after a Participle of the Second Future, as, *hoc tibi faciendum est*, this is to be done by thee.

† The Thing compared has always *than* before it, which is therefore reckoned a Sign of the Ablative Case. But sometimes the Word following *than* does not signify the

Of the LATIN TONGUE 89

There is no shorter Way to Madness than Passion.

Nulla ira celerior ad insaniam via est.

No one is more unhappy than he who never has any Misfortune befall him.

Nihil infelicius eo cui nihil unquam evenit adversi.

No Punishment is more heavy than the Hatred of the Public.

Nullum supplicium gravius est publico odio.

It is so far from being easy to attain Happiness, that a Man gets so much the further from it, the more Haste he makes to it, if he misses his Way.

Adeo non est facile consequi beatam vitam, ut ab ea quisque eo longius recedat, quo ad illam citatius fertur, via lapsus est.

XXII.

Verbs of *abounding, wanting, * filling, emptying, loading, unloading, depriving,*

the Thing compared ; and then *than* is rendered by *quam*, and the Word following is the same Case with some Noun foregoing in the Comparison that has the same Relation with it to some Word in the Sentence, as, *Cæsar had more Courage than Cicero*, i. e. *than Cicero had*. Cicero the same Case with *Cæsar*, as having the same Relation that a Subject to the Verb had.

* Verbs of *filling, emptying, loading, unloading, depriving,*

90 *A Compendious* GRAMMAR.

*ing, robbing, spoiling, govern an Ab-
lative.*

Men abounding in Riches are very often puffed up with Pride.

Homines divitiis affluentes sapissime efferuntur fastidio.

Alexander took Darius's Camp filled with Plenty of all Things.

Alexander Darii castra cepit omnium rerum copia referta.

A good Prince needs no Guards.

Bonus princeps nihil eget praesidiis.

Virtue wants not the Help of Vice.

Virtus vitiorum opera nihil eget.

Midas filled Phrygia with Religion, by which he was more secured all his Life long than by Arms.

Midas Phrygiam religionibus implevit, quibus tutior omni vita quam armis fuit.

The Athenians loaded Alcibiades with Honours.

Athenienses Alcibiadem honoribus oneraverunt.

XXIII.

*Fungor, defungor, perfungor, fruor, utor,
abutor, glorior, gaudeo, laetor, exulto,
nitor,*

*priving, robbing, spoiling, govern, besides an Ab'ative
of the Thing filled with, emptied of, loaded with, &c. an
Accusative of the Person or Thing filled, emptied, &c.*

Of the LATIN TONGUE. 91

nitor, supersedeo, vescor, † dignor, § muto, commuto, impertio, impertior, dono, libero, govern an Ablative.

They who desire to obtain true Glory, let them strictly perform all the Offices of Justice.

Qui adipisci veram gloriam volunt, justitiæ fungantur officiis.

A good Man is not fond of punishing.

Vir bonus poena non gaudet.

Fools glory in their Vices.

Stulti vitiis gloriantur.

Sound Sleep puts an End to all Dreaming, and sinks the Mind too low to suffer it to make Use of any Understanding.

Gravis somnus somnia extinguit, animumque alius argit, quam ut uti ullo intellectu sinat.

Virtue delivers Men from the Dread of Death.

Virtus metu mortis homines liberat.

† *Dignor, impertio, impertior, dono, and libero, govern, besides an Ablative of the Thing, an Accusative of the person.*

§ *Muto and commuto govern an Accusative of the Thing changed, and an Ablative of the Thing for which it is changed generally, but sometimes the contrary.*

XXIV.

Opus and *usus* for *Need*, *dignus*, *indignus*,
præditus, *captus*, *contentus*, *extorris*,
profugus, *fretus*, *lætus*, *superbus*, *na*-
tus, *prognatus*, *satus*, *cretus*, *creatus*,
ortus, *editus*, and *genitus*, govern an
 Ablative.

Nature has taken Care there should be no *Need*
 of any vast Apparatus, in order to live happily.

Id egit rerum natura, ut ad bene vivendum
magno apparatu opus esset.

How many Men are unworthy of Light, and
 the Sun rises !

Quam multi indigni luce sunt, et tamen sol oritur.
 Be content with thy Condition.

Sorte tua contentus esto.

Cicero was born of an obscure Family.

Cicero obscuro genere ortus est.

XXV.

- * A Proper Name of a Town signifying
 the Place whither is the Accusative
 the Place from which or whence the

* *Domus* and *rus* follow this Rule.

Of the LATIN TONGUE. 93

Ablative; * the *Place where*, if of the First or Second Declension and Singular Number, the Genitive, otherwise the Ablative.

The King came to London.

Rex Londinum venit.

Cæsar went from Rome, and came to Geneva.

Cæsar Roma profectus Geneviam venit.

Ovid was born at Sulmo.

Ovidius Sulmone natus est.

Augustus Cæsar was born at Rome.

Augustus Cæsar Romæ natus est.

XXVI.

The *Infinitive Active* after *sum* is made by the Participle of the Future in *rus*, *Passive* after *sum* by the

K 2

Fu-

* *Humus*, *militia*, and *bellum*, when used to signify the *Place where*, are the Genitive.

† But, if *Duty* be signified, the English Verb must be rendered by the Infinitive Mood in Latin, with *oportet*, *debeo*, or *sum*; and, if *sum* be used, then the Infinitive is usually best rendered by the Participle of the Second Future, and the Noun before *sum* by the Dative Case. *you will understand what you are to do*, intelliges quid

fa-

94 *A Compendious* GRAMMAR

Future in *dus*; *Passive* after an *Adjective* by the latter *Supine*; *Passive* signifying the *End* by *ut* and the *Subjunctive Mood*; *Active* signifying the *End* by *ut* and the *Subjunctive Mood*, or *ad* and the *Gerund* in *dum*; or, if the Verb be Transitive, by the *Participle* in *dus* agreeing with the Noun after it in the Accusative.

The Mind is to be roughly managed, that it may not feel a Stroke, unless it be a heavy one.

Dure tractandus animus est, ut ictum non sentiat nisi gravem.

Many Things happen in the Life of Man, dismal, horrid, and hard to be endured.

In vita mortalium multa incidunt tristia, horrida, dura toleratu.

Christ came into the World to save Sinners.

Christus in mundum venit ad servandos peccatores.

The

faciendum tibi sit. But sometimes *sum* is used with the Latin Infinitive, and then the Noun before it must be in the Genitive, as *a King is to protect his Subjects*, *regem tueri cives*; except the Pronouns, *I, thou, we, ye*, which must be turned by their Possessives in the Neuter Gender, *meum, tuum, nostrum, vestrum.*

Of the LATIN TONGUE. 95

They desired to know what they should do to be admitted into the Friendship of the Senate and People of Rome.

Scire petebant quid facerent ut admitterentur in amicitiam senatus Populique Romani.

XXVII.

* A Participle of the Present Tense following *of* is made by the *Gerund in di*; or, if the Verb be Transitive, by the *Future in dus*, agreeing with the Noun following in the Genitive; signifying the *Means*, by the *Gerund in do*, as also after the Prepositions, the Latin for which govern an Ablative, or, if the Verb be Transitive, by the *Participle in dus Ablative*.

God's Goodness was the Cause of his making the World.

Deo bonitas faciendi mundum causa fuit.

Wife

* The Infinitive Mood likewise after Adjectives governing a Genitive, or where the Participle of the Present Tense with *of* before may be put for it, may be rendered by the *Gerund in di*, or, if the Verb be Transitive, by the *Participle in dus* agreeing with the Noun following in the Genitive.

96 *A Compendious* GRAMMAR

Wise Men qualify the Hardships of Life by bearing them meekly.

Sapientes leniunt aspera ferendo placide.

No Man ever knew what he could do, but by trying.

Quid quisque posset, nisi tentando non didicit.

Idle Men are soon deterred from Learning.

Ignavi a discendo cito deterrentur.

XXVIII.

* A Participle of the Present Tense Transitive, applied to the Subject of a Verb Transitive, and having the same Object, may be rendered into Latin by the Participle of the Preterperfect Tense, agreeing with the common Object in the Accusative.

Perdiccas, summoning the Infantry to an Assembly, tells them what a wicked Project they were upon.

Perdiccas pedites in concionem vocatos edocet quid facinus molirentur.

* Except the Latin Verb be a *Deponent*, for then sometimes the Participle of the Present Tense, but much more usually that of the Preterperfect, is used agreeing with its Noun in the Nominative. And this latter Participle must be used, if the English Participle

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Of the LATIN TONGUE. 97

Antigonus, not suffering Eumenes to come into his Sight, ordered him to be put under a Guard.

Antigonus Eumenem in conspectum suum venire prohibitum assignari custodibus præcepit.

Lysimachus, as the Lion made at him, wrapping up his Hand in his Coat, thrust it into his Mouth, and, seizing his Tongue, killed the Beast.

Lysimachus, cum leo impetum faceret, manum amiculo involutam in os immerisit, arreptaque lingua, feram examinavit.

Alexander, sealing the Letter with the Seal of his Ring, put it under his Pillow.

Alexander epistolam sigillo anuli sui impressam pulvino subjecit.

XXIX.

* A Participle of the Present Tense Transitive, applied to the Subject of a Verb, that is either not Transitive, or, if

signify an Action antecedent to that signified by the Verb following. In which Case too *cum* or *quum* with the Subjunctive Mood may be used, especially if the Verb be not deponent.

* Except the Latin Verb be *deponent*, for then the Note upon the foregoing Rule takes Place here too. *cum* or *quum* too may generally be used in the Case of this Rule, as well as that of the foregoing; but the Ablative absolute is much more usual.

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if it be, has a different Object, may be rendered by a Participle of the Preterperfect Tense, agreeing with its Object in the Ablative.

He desires the Marriage of the Mother, promising her the Adoption of her Sons.

Nuptias matris petit, puerorum adoptione promissa.

King Agis, when he saw his Men turn their Backs, dismissing his Guards, made vast Havock of the Enemy.

Agis rex, cum suos terga dantes videret, dimissis satellitibus, magnam hostium stragem edidit.

The King, understanding the Fate of their City, made a Peace with them.

Rex, cognito urbis fato, pacem cum iis fecit.

Thus fulfilling the Answer of the Oracle, they possessed the City a long Time.

Ita defuncti oraculi responso, diu urbem possiderunt.

The Brutians and Leucanians, drawing together some Troops from their Neighbours, renewed the War more briskly.

Brutii Leucanique, cum auxilia a finitimis contraxissent, acris bellum repetivere.

Zopyrion, drawing together an Army of thirty thousand Men, made War upon the Scythians.

Zopyrion, adunato triginta millium exercitu, Scythis bellum intulit.

Of the LATIN TONGUE. 96

He built twelve Cities amongst the Bactrians and Sogdians, disposing therein of all the seditious Fellows in his Army.

In Bactrianis Sogdianisque duodecim urbes condidit, distributis his quoscumque seditiosos in exercitu habebat.

Clitus defending the Memory of Philip, and commending his Exploits, so much offended Alexander, that, snatching a Spear from one of the Guard, he killed him.

Cum Clitus memoriam Philippi tueretur, laudaretque ejus res gestas, adeo Alexandrum offendit, ut ullo a satellite raptο eundem trucidaret.

XXX.

A Participle, whose Substantive is neither the Subject nor Object of a Verb, nor otherwise governed, must be made by a Participle of the same Time, agreeing with the Substantive in the Ablative.

Some of the Captive Eunuchs shewing her which was Alexander, Syfigambis fell at his Feet.

Spadonibus captivis monstrantibus quis Alexander esset, Syfigambis advoluta est pedibus ejus.

He

100 *A Compendious* GRAMMAR

He ordered some Country Fellows to be taken up to shew them the Way, who being quickly found, in four Days Time, he arrived at the City.

Agrestes qui duces essent itineris excipi iussu, quibus celeriter repertis, quarto die ad urbem pervenit.

A few followed the King, but their Horses failing them, they were not able to keep up with him.

Pauci regem sequebantur, sed equis deficientibus, cursum ejus adaequare non potuerunt.

The Fortune of the Party was the same there too, for three Battles being fought in different Parts of the Country, the Persians are routed in them all.

Eadem illic quoque fortuna partium fuit, tribus praeliis alia atque alia regione commissis, Persæ funduntur.

Now all Syria, now Phœnicia too, Tyre excepted, were the Macedonians.

Jam tota Syria, jam Phœnicæ quoque, Tyra excepta, Macedonum erant.

XXXI.

* A Verb Transitive or Passive with *having after* or *when before* it, may be

* If the Latin Transitive be a Deponent, then the Note upon the 28th Rule takes Place here too. But it is further to be noted, that, if the Subject and Object of the Verb Transitive, not Deponent, be the same with the Subject and Object of the other Verb in the Sentence, then the Participle agrees with its Object in the Accusative.

be rendered by the Participle of the Preterperfect Tense agreeing with its Object, if the Verb be Transitive, but its Subject, if Passive, in the Ablative.

When the Liberty of a People is destroyed, they have nothing then to hope for.

Libertate populi oppressa, nihil est quod sperant amplius.

The Towns People, having some Time before formed a Design to betray the Place, join Amphoterus and Hegelochus.

Oppidani, olim consilio prodicionis agitato, aggregant se Amphotero et Hegelocho.

Having disposed of these for the Recruiting of his Army, and put the Pirates to Death, he added the Captive Rowers to his Fleet.

His in supplementum copiarum suarum distributis, piratisque supplicio affectis, captivos remiges adjecit classi suae.

After the Fire was put out, abundance of Corn was found.

Exincto igne, plurimum frumenti repertum est.

At last, when their Pity was changed into Fear, such as could not follow were left behind.

Tandem misericordia in motum versa, quae sequi non poterant deserebantur.

The King, after he had eased her Mind, came by a March of four Days to the River Pasitigris.

Mitigato animo ejus, Rex quartis castris pervenit ad fluvium Pasitigrim.

Alexander, after he had passed the River, came into the County of the Uxii.

Alexander, amne superato, in regionem Uxiorum pervenit.

After they had entered the Tent, they ordered him to be seized and bound.

Tabernaculum ingressi comprehendi vincirique jussunt.

Bessus and the rest that were engaged with him in his Design, having overtaken Darius's Chariot, begun to beg of him to mount his Horse.

Bessus et cæteri facinoris ejus participes, vehiculum Darii assequuti, cæperunt hortari eum, ut conscenderet equum.

XXXII.

- * A Verb not Passive with *† as*, *when*, or *whilst*, before it, if the Subject thereof be not likewise in the Clause of the other Verb in the Sentence, may be made in Latin by the Participle of the Present Tense agreeing with its own Subject in the Ablative.

While

* *Cum* or *quum* with a Subjunctive Mood is somewhat used too in the Case of this and the following Rules.

† That is *as* signifying Time, or the same with *when* or *whilst*.

Of the LATIN TONGUE. 103

Whilst the rest looked towards the East, he alone looked to the Quarter of the West.

Cæteris orientem spectantibus, solus occidentis regionem spectabat.

Whilst the rest expected to see the Sun itself, he first shewed them all the Sun-shine upon the highest Eminence of the City.

Expectantibus aliis ut ipsum solem aspicerent, hic primus omnibus fulgorem solis in summo fastigio civitatis ostendit.

Holding up his Hands to Heaven, whilst Tears run down his Cheeks, he complained that this Return was made him by one who had formerly been the dearest of all his Friends.

Manus ad cælum tendens, manantibus lachrymis, hanc sibi a clarissimo quondam amicorum relatum gratiam querebatur.

As they went up the Hill, the others came down.

Illis clivum ascendentibus, hi descendebant.

When the King held his Tongue, the Ambassadors spoke.

Tacente rege, legati verba fecerunt.

XXXIII.

When two Verbs come together coupled by *and*, having the same Subject, if the former be *Transitive*, and the latter not, or if it be have a different Object, then the former may be rendered by the Participle of the Preter-

L

perfect

perfect Tense, agreeing with its Object in the Ablative.

Alexander, having thus settled Matters, appoints a Governor of the Arians, and orders Notice to be given for a March against the Agriasprians.

His ita compositis Alexander, Arianorum satrape constituto, iter pronuntiari jubet in Agriaspas.

The Locrensiens, considering the Smallness of their Number, laid aside all Hopes of Victory, and resolve to die together.

Locrenses paucitatem suam circumspicientes, omisso spe victoriæ, in destinatam mortem conspirant.

Dionysius takes Locri, and then falls upon the Crotonians.

Dionysius, expugnatis Locris, Crotonienses aggreditur.

The Tuscans likewise lost their antient Habitations, and seized upon the Alps.

Tusci, quoque avitis sedibus amissis, Alpes occupaverunt.

He sent in his Soldiers and stripped them all.

Immissis militibus, spoliavit omnes.

XXXIV.

When two Verbs come coupled by *and*, having different Subjects, the former, if Passive, may be made by the Participle of the Preterperfect Tense, agreeing with its own Subject in the Ablative.

The

Of the LATIN TONGUE. 105

The Advice was approved of, and quickly all the Women came finely dressed into the Temple of Venus.

Probato consilio, certatim omnes fœminæ impensius exornatæ in templum Veneris conveniunt.

The Thing was betrayed to the Magistrates, and the villainous Design was prevented, but not punished.

Hac re magistratibus prædita, scelus vitatum non vindicatum est.

His Eyes were struck out, and he himself was slain in the Sight of the People.

Effossis oculis, in conspectu populi occisus est.

A Battle was fought, and twenty thousand Men were slain.

Commisso prælio, viginti millia hominum cecidere.

In the Six foregoing Rules I have, I think, pretty well stated and determined a Point of great Importance in Grammar, that of the *Ablative Case absolute*, which such Grammarians as have come in my Way have either not touched upon at all, or to no Purpose. GERARD VOSSIUS, a Person of the greatest Figure amongst the Moderns for Grammatical Learning, has a Chapter upon it, wherein he only endeavours to shew that the Ablative Absolute is improperly so called, as being really governed always of some Preposition understood, but gives not the least Direction when or upon what Occasion it may be used. LILY has pretended indeed to give us a Rule, short but not sweet. *Quibuslibet verbis additur Ablativus absolute sumptus* is all he says about it; and he might as well have said nothing, because it amounts to nothing, and is ridiculous, as giving no Light, yielding no Instructions at all in the Matter. The

106 *A Compendious* GRAMMAR

Oxford Annotators have contented themselves with delivering the Substance of what *Vossius* had said, and meddle no further with it. As the *Grammarians* are generally a very dry insipid Sort of Writers, I have never thought it worth my while to look into many of them; and, therefore, I know not but some amongst them may have succeeded better upon the Subject than those I have seen. But, by the Deficiency of so great a Man as *Vossius* and the *Oxford Annotators*, I suspect they have not. In the Delivery of the Syntax, they seem to have had no View at all beyond Concord and Government; and therefore no Wonder they are so deficient in the Case under Consideration, as well as other Matters of Importance. What signifies it to tell us, that the Ablative called *Absolute* is governed of some Preposition, as *a*, *ab*, or *sub* &c. without giving us the least Information, when or where we may properly make Use of it? The Rules above will, I believe, be found a sufficient Direction for that Purpose, excepting one Case or two, which occur but very rarely, and which for that Reason I did not think it worth while to trouble the Learner with, especially since the Sense in those Cases may be otherwise properly expressed in Latin; and the Sense expressed by the Ablative *Absolute* is, in all the Cases put in the Rules above sometimes differently expressed by Authors, and more Ways than one, some of which I have taken Notice of in the Notes upon the Rules; but the Ablative *Absolute* is the most general, and generally least liable to Exception.

The Rule in the Close of my *Introduction* about this same Matter takes in the most common Cases thereof, and for that Reason, as well as from an Apprehension of Difficulty in it, where

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Of the LATIN TONGUE. 107

no Help was to be hoped for from other Grammarians, I had no Thoughts of doing any Thing further in it 'till some Time after this Grammar was put to the Press. But, as I was sensible that Rule was not laid down with all the Accuracy to be wished for, it came at last into my Head to read a Classick Historian with a View to that Case, and see what I could make of it; the Result of which Proceeding more than answered my Expectation, and produced the Rules above, which, I beg Leave to say, are of great Use, not only for the Translating of English into Latin, but Latin into English, especially the Three first; for some or other of the Cases of those Three Rules rise so fast and frequently in the Latin Historians, that it is somewhat rare to meet with a Passage of half a score Lines that is wholly without them, and several of them very often turn up together within that or less Compass. To convince the Reader of this, and thereby let him see the vast Usefulness of those Three Rules, with the Notes upon them, for the Translating of English into Latin, and Latin into English, especially in the Way of Narration or History, wherein there is much more frequent Occasion for them than in any other Way of Writing, I shall here present him with whole Chapters together from some of the Classick Historians, with a Translation of the same, in Columns, marking all along, by a Change of Character, the Instances wherein the above-said Three Rules and Notes thereon are exemplified, and referring to the same at the Bottom of the Page.

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Cyrus, * *having subdued* Asia, and * *reduced* all the East under his Authority, makes War upon the Scythians. Tomyris was Queen of the Scythians at that Time, who, being not affrighted like a Woman at the Advance of the Enemies, tho' she might have hindered them from passing the River Araxes, suffered them to pass it, as supposing she might fight to more Advantage within the Limits of her own Kingdom; and that the Enemy would find it more difficult to get off, by having the River in the Rear. Wherefore Cyrus, † *drawing over* his Troops, and ‖ *marching* a little Way into Scythia, pitched his Camp. And the Day after † *counterfeiting* a Fright, and ‖ *quitting* his Camp as if he was run away, he left Plenty of Wine and other Things requisite to regale the Enemy. Which § *being told* the Queen, she sends her Son that was but a

Cyrus, subacta Asia, et universo oriente in potestatem redacto, Scythis bellum infert. Erat eo tempore Scytharum regina Tomyris: quæ non muliebriter adventu hostium territa, cum prohibere eis transitu Araxis Fluminis posset, transire permisit, et sibi faciliorem pugnam intra regni sui terminos rata, et hostibus objectu fluminis fugam difficiliorem. Itaque Cyrus, trajectis copiis, cum aliquantisper in Scythiam processisset, castra metatus est. Dein postera die, cum, simulato metu, quasi refugiens castra deseruisset, vini affatim, et ea quæ epulis erant necessaria, reliquit. Quod cum nuntiatum reginæ esset, strip-

* Rule 31. † Rule 29. ‖ Note on the 29th Rule.
§ Note upon Rule 30.

stripling, to pursue him with a third Part of her Army. The young Man unskilled in the Business of War, || arriving at Cyrus's Camp, as if he was come to a Feast and not to a Fight, † letting the Enemies alone, suffers the Barbarians to load themselves with Wine, a Liquor they had not been used to; and thus the Scythians are conquered by Drunkenness before they are defeated in Fight. For Cyrus † understanding these Things, returns in the Night, comes upon them all drunk, and puts all the Scythians to the Sword, together with the Queen's Son. Tomyris, * having lost so great an Army, and what was more to be lamented her only Son, did not pour out her Sorrow for the Loss of him in Tears, but turns her Thoughts upon the Comforts of Revenge, and trepans the Enemy rejoicing for their late Victory by the like Stratagem. For † pretending a Diffidence in

adulescentulum filium ad insequendum eum cum tertia parte copiarum mittit. Cum ventum ad Cyri castra esset, ignarus rei militaris adulescens, voluit ad epulas, non ad praelium venisset, omisso hostibus, infuotos barbaros vino se onerare patitur: priusque Scythae ebrietas quam bello vincuntur. Nam cognitis hiis, Cyrus reversus per noctem faucibus opprimit, omnesque Scythas cum reginae filio interfecit. Amisso tanto exercitu, & quod gravius dolendum, unico filio, Tomyris orbitatis dolorem non in lachrymas effudit, sed in ultionis solatia intendit; hostesque recentis victoria exultantes pari insidiarum fraude circum-

in

in her Fortune, because of the Loss she had sustained, she scoured off, and by that Means drew Cyrus to a narrow Defile: And † placing there an Ambuscade in the Mountains, she cut off two hundred thousand Persians with the King himself. In which Victory this likewise was remarkable, that not so much as one Man was left to carry the News of so great an Overthrow. The Queen † after she had cut off Cyrus's Head, ordered it to be thrown into a Vessel filled with Man's Blood, upbraiding him at the same Time with his Cruelty in these Words, Glut thyself, says she, with Blood, which thou thirstedst after, and with which thou wast never to be satisfied. Cyrus reigned thirty Years wonderfully famous, not only for the Beginning of his Reign, but for the constant Success of the same.

venit. Quippe si-
mulata diffidentia,
propter vulnus accep-
tum, refugiens, Cy-
rum ad angustias
usque perduxit. Ibi
compositis in monti-
bus insidiis, ducenta
millia Persarum cum
ipso rege trucidavit.
In qua victoria eti-
am illud memorabile
fuit, quod ne nunci-
us quidem tantæ cla-
dis superfuit. Caput
Cyri amputatum in
utrem humano san-
guine repletum con-
jici regina jubet,
cum hac exprobrati-
one crudelitatis: Sa-
tia te, inquit, san-
guine quem sitisti,
cujusque insatiabilis
semper fuisti. Cy-
rus regnavit annos
triginta, non initio
tantum regni, sed
continuo totius tem-
poris successu admira-
biliter insignis. Justi-
ni l. i. c. 8.

Darius

† Rule 29.

† Note upon Rule 31.

Of the LATIN TONGUE. IIII

Darius, † receiving Advice of his Illness, marches away for the Euphrates with all the Expedition it was possible for so unweildy an Army to move; and, † covering the said River with several Bridges, he was notwithstanding five Days in drawing his Troops over it, making all this haste in order to seize Cilicia. And now Alexander, * having recovered his Strength, was arrived at the City of Soli; and † having made himself Master of it, and * exacted two hundred Talents by Way of Contribution, put a Garrison of Soldiers into the Castle. He then with great Jollity and Ease of Mind performed the Vows he had made for the Recovery of his Health, and thereby shewed with how much Security he despised the Barbarians; for he celebrated Games in honour of Æsculapius and Minerva. As he was intent upon this Diversi-
on, joyful News is brought

Darius nuntio de
adversa valetudine
ejus accepto, cele-
ritate quantum ca-
pere poterat tam
grave agmen, ad
Euphratem conten-
dit; junctoque eo
pontibus, quinque ta-
men diebus trajecit
exercitum, Ciliciam
occupare festinans.
Jamque Alexander,
viribus corporis re-
ceptis, ad urbem
Solos pervenerat:
cujus potitus, ducen-
tis talentis nomine
multæ exactis, arci
præsidium militum
imposuit. Vota de-
inde pro salute sus-
cepta per ludum ad-
que otium reddens,
ostendit quantæ fi-
ducia barbaras spor-
neret: quippe Æs-
culapia et Minervæ
ludos celebravit.
Spectanti nuntius
lætus adfertur ex
Halicarnasso Persas
him

† Rule 29. † Note upon Rule 31. * Rule 31.

him from Halicarnassus, that the Persians had been defeated in Battle by his Troops there, that the Myndians too and Caunians, with the greatest Part of that Country, were reduced under his Subjection. Wherefore * *after he had finished* his Diversion, † *breaking up* his Camp; and † *covering* the River Pyramus with a Bridge, he came to the City of Mallos, and the next Day to the Town of Castabalus. There Parmenio meets the King, whom he had sent before to examine the Forest, through which he was to take his Rout for the City of Iffos. Now Parmenio * *having seized* upon a Defile that opened into the Forest, and * *placed* a small Body of Troops there, had likewise taken Possession of Iffos, which had been deserted by the Barbarians. And ‖ *advancing* still further, and § *dislodging* the Troops that had posted themselves within the Mountains, he secured the same

acie a suis esse superatos; Myndios quoque et Caunios, et pleraque tractus ejus suæ facta ditionis. Igitur edito spectaculo ludicro, Castriisque motis, et Pyramo amne ponte juncto, ad urbem Mallon pervenit; inde alteris castris ad oppidum Castabalum. Ibi Parmenio regi occurrit, quem præmiserat ad explorandum iter saltus, per quem ad urbem Iffon nomine penetrandum erat. Atque ille angustiis ejus occupatis, et præsidio modico relicto, Iffon quoque desertam a barbaris ceperat. Inde progressus, deturbatis qui interiora montium obsidebant, præsidiis cuncta firmavit, occupatoque itinere, sicut
with

Of the LATIN TONGUE. 113

with Guards, and * *having* thus seized the Pass, as we have just said, he the same Gentleman that had done all this came to bring the News of it. Then the King advanced with his Army to Iffos, where † *calling* a Council of War, to consider whether it might be proper to march further, or wait in that Place the Arrival of the Recruits, which were known to be upon their March from Macedonia, Parmenio gave it as his Opinion, that no Place could be more proper for them to engage in than that they were in. For there the Troops of both Princes would be upon a Par, by reason the Narrowness of the Place would not admit of great Numbers; that it concerned them to avoid the open Champain Country, where they would be liable to be attacked on all Sides. He was not, he said, afraid of much of their being conquered by the Bravery of the

paulo ante dictum est, idem et auctor et nuntius venit. Iffon deinde rex copias admovit: ubi consilio habito, utrumne ultro progrediendum foret, an ibi opperendi essent novi milites, quos ex Macedonia adventare constabat, Parmenio non alium locum praelio aptiorem esse censebat. Quippe illic utriusque regis copias futuras pares; quum angustiae multitudinem non caperent: planitiem ipsius camposque esse vitandos, ubi circumiri ubi ancipiti acie opprimi possent. Timere ne non virtute hostium, sed lassitudine sua vincerentur. Persas recentes subinde successuros si laxius stare potuissent. Facile ratio tam salubris consilii accepta
Enemy

* Note upon Rule 29. † Rule 29. † Rule 31.

Enemy, as tired out by them. That the Persians would be incessantly pouring in fresh Troops upon them, if they had but Room enough for it. The Reason of this wholesome Advice was readily approved of. And accordingly the King resolves to wait the coming of the Enemy in that narrow Pass of the Forrest. There was in the King's Army one Sifenes a Persian, who had formerly been sent by the Governor of Egypt to Philip, and being loaded with Presents and many Honours, chose rather to continue in his Court than return to his own Country; and afterwards * attending Alexander into Asia, was looked upon as a fast Friend. A Cretensian Soldier delivered to the same a Letter sealed with a Ring, whose Owner was unknown. The Person that had sent it was Nabarzanes a Viceroy of Darius, who therein begged of him to do something worthy of his high Birth and

est. Itaque inter angustias saltus hostium opperiri statuit. Erat in exercitu regis Sifenes Perses, quondam a pratore Egypti missus ad Philippum, domisque et omni honore cultus, exilium patriae sede mutaverat. Sequutus deinde in Asiam, Alexandrum inter fideles secum habebatur. Huic Epistolam Cretensis miles obsignatam anulo, cujus signum haud sane notum erat, tradidit. Nabarzanes pratoris Darii miserat eam, hortabaturque Sifenum, ut dignum imperatoris quid nobilitate moribus suis edere magno id ei apud regem honori foret. Has literas Sifenes utpote innoxius, Alexandrum se deferre tentavit.

Of the LATIN TONGUE. 115

Character, for which he might be sure to meet with the highest Honours from his Prince. This Letter Sifenes, very far from taking the Hint, several Times attempted to give the King, || without perceiving him to be taken up with Variety of Business, and Preparations for a Battle, whilst he waits from Time to Time in expectation of some more proper Season for it, he occasioned a Jealousy of him, as tho' he was certainly engaged in the villanous Design he was put upon. For the Letter, before it was given him, had came to the Hands of Alexander, who † after he had read it ‡ clapping an obscure Seal upon it, had ordered it to be delivered to Sifenes, on Purpose to try the Stranger's Honesty, who, not waiting upon the King, was thought to conceal it with a wicked Intention, and was slain by the Cretensians in the face of the Army, undoubtedly by the King's Order.

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Sed cum tot curis, apparatuque belli regem videret urgeri, aptius subinde tempus expectans, suspicionem initi scelesti consilii præbuit. Nam Epistola, priusquam ei redderetur, in manus Alexandri pervenerat, lectamque eam ignoti anuli sigillo impresso, Sifeni dari jusserat, ad æstimandam fidem barbari. Qui quia per complures dies non adierat regem, scelesto consilio visus est eam suppressisse, et in agmine a Cretensibus, haud dubie jussu regis, occisus est. Q. Curtii, l. 3. c. 7.

for several Days with it with a wicked Intention, and was slain by the Cretensians in the face of the Army, undoubtedly by the King's

The

Note on the 29th Rule. † Rule 29. ‡ Note on Rule 31.

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The Germans † *hearing* a Shout upon their Rear, and ‖ *seeing* their Friends slaughtered, † *casting* away their Arms, and † *quitting* their Standards, threw themselves out of the Camp, and ‖ *arriving* at the Conflux of the Mase and the Rhine, † *despairing* of any further Flight, *after* a great Number of them *had been* killed, the rest threw themselves headlong into the River, and there, by Means of their own Fear, Fatigue, and Violence of the Current together, they all perished. Our Men came back into the Camp all safe to a Man, from the Terrour of so great a War, a very few only § *being* wounded, whereas the Number of the Enemy amounted to four hundred and thirty thousand. Cæsar gave these he had seized in his Camp leave to depart, but they ‖ *fearing* Punishment, and of the most cruel Kind, from the Gauls, whose Country they

Germani post ter-
gum clamore audito,
quum suos interfici
viderent, armis ab-
jectis, signisque mi-
litaribus relictis, se
ex castris ejecerunt;
et quum ad confu-
entem Masæ et Rhe-
ni pervenissent, re-
liqua fuga desperata,
magno numera inter-
fecto, reliqui se in
flumen præcipitave-
re atq; ibi timore, las-
titudine, et vi flumi-
nis, oppressi perierunt.
Nostri ad unum om-
nes incolumes, per-
paucis vulneratis, ex
tanti belli timore,
quum hostium nume-
rus 430 millium fu-
issent, se in castra
receperunt. Cæsar
iis quos in Castris
retinuerat disceden-
di potestatem fecit.
Illi supplicia crucia-
tusque Gallorum ve-
riti, quorum agro
vexaverant, reman-

Of the LATIN TONGUE. 117

had laid waste, declared they would continue with him, and Cæsar granted them their Liberty accordingly.

nere se apud eum velle dixerunt. Is Cæsar libertatem concessit. Cæf. Com. B. G. l. 4. c. 15.

This may suffice, I hope, to satisfy the judicious Reader as to the great Advantage of the three Rules above-mentioned. But, if any one wants further Satisfaction, I must desire him to take into his Hands any of the Classick Historians I have translated, especially *Justin*, and compare the Translation with the Original but for half a score Pages together, and that I dare say will give him full Satisfaction however. The other three Rules are of very considerable, tho' not so very frequent Use as the former. And therefore I could not pretend to exemplify them in the same Manner as I have done the other, by transcribing whole Chapters together from the Classicks, fraught with various Instances of them. I am very sensible that the Examples annexed to these Rules, tho' very proper to illustrate the same, are neither in Number nor Kind sufficient to render Youth ready and dexterous at the Practice of them; and therefore, for the same Reason as I have recommended my *Introduction to the Making of Latin* as indispensibly necessary for all such as are desirous to make themselves Masters of the Syntax of this Grammar, I shall in Time publish a * *Supplement to the said Introduction*, on purpose to exemplify in the Method observed in that Book these additional Rules,

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with

* Note, The Supplement is now printed.

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with some other I am in quest of, relating to the Difference betwixt the Idiom of the Latin and English Tongues, if I can but settle them to my Satisfaction. The Success I have met with upon the Case of the Ablative Absolute has put me upon a new Scent; and what that may produce in Time whether any thing considerable enough to be offered to publick View, I cannot certainly tell yet.





A
DISSERTATION
UPON
LANGUAGE.

The INTRODUCTION.



REASON, tho' the distinguishing Faculty of Man, whereby he is rendered capable of knowing his Creator, and diving into the wonderful Wisdom and Contrivance of His Works, would have been but of small Advantage to him without the Use of Language. This I may call the Instrument that Reason works with, and without which she would be very helpless and unactive. The great Progress made in all the several Parts of Learning is the Issue of the Endeavours of an infinite Number of People continued through a long Series of Ages in different Countries, who, without a Power of communicating their several Discoveries

120 A DISSERTATION

ries to one another by Language, would have been able to have carried them but a very little Way. A Person of the most sublime Attainments is infinitely more obliged to the Advancements and Improvements made by others, than to the Strength of his own Genius and Parts; insomuch that, had he been wholly without those Advantages to proceed upon, he would in all Likelihood have been not far removed from the State and Condition of the wildest of Human Race, that rove through the Wastes and Woods of Africa or America.

REASON, therefore, in the Degree GOD has thought fit to bestow it upon Mankind, would have signified but very little to any of the most valuable Purposes of Life without the Faculty of Speech, seeing the Invention and Propagation of Arts and Sciences in the World, which alone render the Life of Man preferable to that of a Beast, are as much owing to Language as Reason; so that, without it, we should have wanted all the Conveniencies of Life, as well as the Pleasures and Enjoyments of Conversation, and, in short, have been in a deplorable State, and a much more uncomfortable Condition than the Brutes themselves. Since, therefore, the Use of Language appears to be of the last Importance to Mankind, an Enquiry into the Nature and Contrivance of that wonderful Instrument of Knowledge can hardly fail of furnishing us with Matter of very agreeable Entertainment, if not of considerable Use.



CHAP.

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CHAP. I.

*Of the Number and Nature of the several Parts
of SPEECH.*

LANGUAGE is the Conveyance of our Thoughts to others by Words: And, as there is a great Variety of Languages in the World, GRAMMAR is the Art of conveying our Thoughts to others by Words according to the allowed and established Use of any Language.

I shall not here meddle with the first Elements of Language, the Letters. Those, besides that they afford but small Matter of Observation that can be either useful or diverting, have been sufficiently treated of by others: To whom, therefore, I refer the Reader that may be desirous of any Information in that Matter, and proceed to something more substantial.

WORDS, as they are the Matter of Language, and the Subject of Grammar, may, I think, be most conveniently and properly distinguished into seven Sorts, that is, to speak in the Language of Grammarians, there are seven Parts of Speech, viz. NOUN, ADJECTIVE, VERB, ADVERB, CONJUNCTION, PREPOSITION, INTERJECTION.

All Words of any Language whatsoever, at least in those I propose to take Notice of in this Treatise, are reducible to one or other of these seven Kinds. And, tho' all the Writers upon Grammar I have met with seem very deficient in their

their Accounts of the several Parts of Speech, and so are likely to afford me but little Assistance in this Undertaking; yet I shall venture to give my Sentiments upon the Subject, tho' with the Hazard of falling under the Censure pronounced by a great Man upon Grammarians in these Words, *Nibil infelicius Definitore Grammatico.*

A NOUN is the Name of a Thing, whether Substance, Mode, or Relation, which in Speech is used to signify the same, when there is Occasion to affirm or deny any Thing about it, or to express any Relation it has in Discourse to any other Thing. As in this Sentence, *Honesty is the best Policy*, the Word *Honesty* is called a Noun, because it is the Name of a Thing, viz. a Mode or certain Manner of Behaviour, and put to signify the same, when I would affirm any Thing thereof, as I do here, *that it is the best Policy*. Again, *A wise Man prefers Honesty to his Interest*. Here *Honesty* is the Name of the same Thing, and used to signify it as the Object of the Action of *preferring*. *A Man gains the Love and Esteem of his Neighbours by Honesty*. Here again the Word *Honesty* is the Name of the same Thing, but considered under a different Relation, viz. of a Means of gaining Love and Esteem.

To this Part of Speech are reducible the Words called by Grammarians PRONOUNS SUBSTANTIVE. Such in the English Tongue are, *I, Thou, He; We, Ye, They; Me, Thee, Him; Her, Us, You, and Them*. These are Names given to Persons, and used instead of their proper Names from whence they had the Name of Pronouns, tho' they were not Nouns themselves, but used instead of Nouns. Thus *I* and *Me* are used to signify a Person speaking of himself; *Thou* and *Thy*

the Person spoken to; *He* and *Him* a Person different from the Speaker, and not spoken to, but only spoken of, under the Consideration of one that has been mentioned by his proper Name, or otherwise, before in the Discourse, &c.

AN ADJECTIVE is a Word added to a Noun, to signify the Addition or Separation of some Quality, Circumstance, or Manner of Being, as, *good*, *bad*, *sound*, *strong*, *lively*, *brisk*, are Adjectives, because in Speech they are applied to Nouns to modify their Signification, or intimate the Manner of Existence in the Thing signified thereby. As in this Proposition, *The good Man will be rewarded after Death*, the Word *Good* is an Adjective, as being applied to the Noun *Man*, to signify a Mode or Quality superadded to the Thing meant by that Noun; by Virtue of which Addition, what is affirmed in the Proposition is understood to be affirmed only of such Men as are endued with the Mode or Quality called *Goodness*. It intimates the Manner of their being or living that are to be rewarded after Death.

To this Part of Speech is reducible what by Grammarians is called a *Participle*, as being only a particular Sort of Adjective formed from a Verb, and together with its Signification of Action, Passion, or some other Manner of Existence, signifying the Time thereof, as in this Sentence, *I saw a Man reading*, the Word *reading* is an Adjective formed from the Verb *read*, and besides its Signification of the Action, which it applies to the Noun *Man*, it withal intimates the Time of that Action to be then when I saw him.

A VERB is a Part of Speech signifying Existence, or some Modification thereof, as Action, Passion, &c. and withal some Disposition or Intention of the

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the Mind relating thereto, as of affirming, denying, interrogating, commanding, forbidding, allowing, disallowing, entreating, wishing, supposing, &c. Thus *sum* in the Latin Tongue, and *am* in the English, are Verbs, as signifying Existence or Being, which in their Use always signify some Disposition or Intention of the Mind, with Relation to the Existence of some Subject with which they are joined in Speech. For Instance, *I am at the writing of this in Hull.* Here the Word *am* signifies Existence or Being; and, as it is used in Conjunction with the Subject, *I* discovers withal the Intention of *me*, the Speaker, to apply that Signification to myself. All other Verbs signify some Modification of Existence, or Manner of Being, amongst which Modifications, the most considerable are Action and Passion, and in the greatest Variety. I shall give the Reader but one Instance of these kind of Verbs in the Latin Tongue. *Lego* signifies not only a particular Sort of Action, but withal an Intention, in the Mind of him that uses it, to affirm that Action of himself. *Lege* signifies the same Action, but intimates a different Intention to command, desire, or allow, the Action to be done by the Person to whom the Discourse is directed.

But here we must remark, that denying, forbidding, and disallowing, are not signified by the Verb alone, but in Conjunction with another Word peculiarly applied to that Purpose, and therefore called a Negative Particle or Adverb. Thus, if a Person would deny in Latin that he is reading, he cannot do it by the Verb *lego* alone, but must join the Negative Particle to it thus, *non lego*. If he would forbid, or disallow another that Action, it must be done by the Negative Par-

ticle

particle *ne* and the Verb in the Imperative or Subjunctive Mood, thus, *ne lege*, or *ne legas*. And the same Action, with the like Intentions of the Mind relating thereto, are expressed in the same Manner in our English Tongue, *I read, I do not read, read thou, do not read*.

An ADVERB is a Word added to a Verb or Adjective, and solely applied to the Use of qualifying and restraining the Latitude of their Signification, by the Intimation of some Circumstance thereof, as of Quality, Manner, Degree, &c. As for Example, *Mr. LOCKE treats of the Understanding ingeniously*. The last Word is an Adverb, as signifying the Manner of the Action of Treating. Again, *Archimedes was a Person admirably skilled in the Mathematicks*. The Term *admirably* is an Adverb, as being applied to the Adjective *skilled*, to denote the Degree thereof; and these two Words are solely applied to this Purpose of qualifying the Signification of Verbs and Adjectives. Thus Adverbs are sufficiently distinguished from Nouns in the Latin and Greek Tongues, which are therein used too for the same Purpose; but when they are used likewise for other Purposes, as for the Subjects and Objects of Verbs, which the Latin of these two Words, and others of the like Nature, distinguished by the Names of Adverbs, never are, but are always Attendants upon Adjectives and Verbs only, for the End above specified in their Definition, and are therefore not declined. It may not be amiss to illustrate this Remark upon the Nature of the Adverb by an Instance fetched from the Latin Tongue. In this Sentence, *Manu se defendit*, *Manu* indeed signifies the Manner of the Defence; but then it is not a Word solely applied to that Purpose of qualifying the Signification

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nification of a Verb or an Adjective, but in the other Cases is used to signify other Relations, as for Instance, in the Nominative the Subject, and in the Accusative the Object, of a Verb. Now in this Sentence, *fortiter se defendit*, the Word *fortiter* is an Adverb, as being only and constantly used to signify the Manner of Action or Passion, and incapable of being applied to any other Purpose, or to express any of that great Variety of Relations which the Noun is capable of. In short, the Adverb in Conjunction with Adjectives and Verbs serves to qualify and limit their Signification, just in the same Manner as the Adjective does that of the Noun.

A PREPOSITION is a Word used to signify some Relation which the Thing signified by the Word following it has to something going before in the Discourse. As for Example, *Cæsar came to Rome*. The Word *to* is a *Preposition*, because it signifies the Relation that Rome had to Cæsar in Motion, as the *Place whither* that Motion tended, and where it terminated. *Italy is situated beyond the Alps*. The Word *beyond* is a *Preposition*, as signifying the Relation of *Place* or *Position* of the Alps to Italy to be such, as that in going directly from England to the latter you must pass the former. Again, *the Goodness of God to Mankind is very apparent, from the abundant Provision he has made for their comfortable Subsistence in this World*. Here the Particles *of*, *to*, *from*, *for*, *in*, are all *Prepositions*. The first *of* signifies the Relation that God has to Goodness, viz. that of a Subject wherein that *Quality* subsists. *To* signifies the Relation that Mankind have to that Goodness of God, as the *Object* upon which it is employed. *From* intimates the Relation which the Provision

God

God has made for the Happiness of Mankind has to the Appearance of God's Goodness to them, to be that of a *Cause* from whence that Appearance in the Mind arises. And *for* expresses the Relation, that the comfortable Subsistence of Mankind has to the abundant Provision of God, to be that of the *End* to which it was directed, or the *final Cause*, or *Motive*, with God for making that Provision. And, lastly, *in* shews the Relation this World has in the Mind to that comfortable Subsistence, as the Place where that comfortable Subsistence is to be.

A CONJUNCTION is a Word made Use of to connect the Clauses or Parts of a Period together, and to signify the Relation they have to one another. As in this Period, *Julius Cæsar would not disband his Army, and return a Private Person to Rome, BECAUSE he was very sensible, if he did, he should be called to an Account for his extravagant Management in the Time of his Consulship, and in his Province, which would have blasted his ambitious and villainous Design of destroying the Liberty of Rome, and taking the Government of the Empire upon himself.* Here the Word *because* connects the latter Part of the Period with the former, and withal shews the Relation it has thereto, viz. that of a *Cause*; for what is affirmed in the latter Part of the Period is by that Term *because* signified to be the *Cause, Reason, or Motive*, that induced Cæsar to act as he is represented to have done in the former Part of the Period. Again: *God will not finally let the Wicked go unpunished, THO' he bear with them so far in this Life AS to let them live in Plenty, and go down to the Grave in Peace; FOR Men are in this World in a State of Trial; AND, THEREFORE, it would not be*

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consistent with that Intention of the All-wise God for him to punish Wickedness constantly and visibly in this Life. The Particle *tho'* shews the next Clause to have a Dependence upon the former, so as to signify nothing to the Speaker's Purpose, without a Regard had to what goes before it, and obliges the Reader to bear in Mind what goes before, in order to have a just Notion of what follows, and its Propriety or Pertinence to the Design of the Speaker, and so brings the two Clauses under one and the same View in the Mind, and links them together, and with all this it signifies too the Relation which the Clause it introduces has to the foregoing, viz. that of a seeming, but not of a real Inconsistency with it. The next *Conjunction*, *as*, couples the Clause it leads up to the foregoing, and withal expresses its Relation thereto, as settling or determining the Extent of what in the foregoing Clause was but generally and indeterminately expressed. *And* couples again what follows to what goes before, and shews it to have the very same Relation with it, viz. that of settling the Extent of what was indeterminately expressed in the Clause beginning with the *Conjunction* *tho'*. *For* shews the Relation of the following Clause to be that of a *Reason* for what goes before. *Therefore* sets forth the Dependence of what follows upon what went immediately before, as its *Cause*: For this Life being designed for a State of Tryal by God Almighty renders it impracticable for him to punish Vice constantly in this World, consistently with that Design, because that would be not to try Men whether they would be good or bad, but forcing them to be good, by destroying their Liberty, if there can be any true Virtue without Freedom.

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AN INTERJECTION is a Part of Speech that discovers the Mind to be seized or affected with some Passion, as of Joy, Sorrow, Surprise. &c. such as are in English, *O! Alas! Ah!*

Thus have I given a sufficient, and I hope a satisfactory Account of the Nature of the several Parts of Speech. I might, indeed, have spun it out to a much greater Length, by animadverting upon the Deficiency of others that have writ upon the Subject. But that would have been a Piece of very dry Work in itself, and perhaps would have hit the Taste of but very few Readers; and therefore I have thought it better to let that alone, and present my own Sense upon this General Part of Grammar, which seems common to all the Languages in the World, in one continued uninterrupted View. I proceed now to treat of some of the principal Parts of Speech more at large. And first of the *Noun*.



CHAP. II.

Of the NOUN.

A NOUN I have above defined to be the Name of a Thing, which in Speech is used to signify the same, when there is Occasion to affirm or deny any Thing about it, or to express any Relation it has in the Mind to any other Thing. And I choose to express myself in this Manner, by calling it the Name of a Thing, because I was loath to depart from the usual Language of Grammarians upon this Subject but where I found an

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absolute Necessity for it, for otherwise I might perhaps, with more Propriety and Exactness, have defined the Noun to be the Name of some Idea in the Mind. For, as Mr. LOCKE justly observes, *Words, in their primary or immediate Signification, stand for nothing but the Ideas in the Mind of him that uses them, how imperfectly soever or carelessly those Ideas are collected from the Things which they are supposed to represent.* When a Man speaks to another, it is that he may be understood, and the End of Speech is, that those Sounds, or Marks, may make known his Ideas to the Hearer. That then which Words are the Marks of are the Ideas of the Speaker: Nor can any one apply them as Marks immediately to any Thing else but the Ideas that he himself hath. Essay concerning Hum. Understanding, Book III. Ch. 2.—Nouns then are properly the Names of Ideas in the Mind, and it is only by the Intervention of those Ideas, as they stand for Things, that they can be called the Names of Things. Words are used for Ideas as the Marks and Signs thereof. Ideas are the Pictures and Resemblances of Things as they exist in *rerum natura*. Thus Words are primarily put for Ideas, and secondarily for Things represented by them, in which Sense I call a Noun the Name of a Thing.

I wave here the Distinction of Nouns into Proper and Common, because it is of no Use at all in Grammar, the Construction of both being alike in all Languages.

The first Thing remarkable of the Noun is the Variation or Change of Termination it undergoes to signify a Number more than one. When Men first invented Names, their Application was to single Things: But, soon finding it necessary to

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Speak of several Things of the same Kind together, they found it likewise necessary to vary or alter the Noun, which from its Original and primary Application was naturally singular, to signify that Use of it, for more than one Thing of the Kind. And this was so necessary, that it's impossible to conceive how any Language can want this Variation of the Noun, where the Nature of its Signification is such as to admit of Plurality.

But tho' all Languages perhaps agree in varying the Noun for the Purpose of signifying more Things than one of any Kind, yet they do not agree in the Number of those Variations; for some have but One, and some Two. The Modern Languages of English, French, &c. have only one, and so likewise the Latin; but the Greek and Hebrew have two, one to signify the Number two, and another to signify a Number of more than two. Under one Variation the Noun is said to be of the *Dual* Number, and under the other of the *Plural*.

When I speak of the different Number of Variations the Noun undergoes in the Greek and Latin Tongues for the expressing of more than one, I am to be understood of what Grammarians call the Nominative Case in the Dual and Plural Numbers. For that Case there is but one Variation of the Noun singular to express a Number more than one in the Latin. Thus *Stella*, to signify more than one is altered to *stellæ* only in the Nominative, *liber* to *libri*, *regnum* to *regna*, &c. These are the only Variations those Words undergo, when they are designed to signify a Number of Stars, Books, or Kingdoms more than one, and are used before Verbs as the Subjects thereof. But in the Greek Language the Case is different, there

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the Noun has two Nominatives formed from the Singular, one to signify the Number two, and the other more than two. Thus from the Singular *ἀἶχμη* is formed *ἀἶχμα* to signify two Spears, *ἀἶχμας* more than two. So likewise *βιβλα* a Book gives two other Nominatives, *βιβλα* two Books, *βιβλας* more than two.

The Hebrew Language agrees with the Greek in this double Alteration of the Noun to signify Plurality. But our Modern Languages, with the Latin, have only a single Alteration of the Noun for that Purpose, *i. e.* to speak in the Language of the Grammarians, their Nouns have only two Numbers, Singular and Plural. And in the French and English Tongues the Plural is usually formed from the Singular by adding the Letter *s*, as *Horses, Dogs, Books, Bells*, from their Singulars, *Horse, Dog, Book, Bell, &c.*

But, besides this Change of the Noun to express Plurality, in the Greek and Latin Tongues, it undergoes several other Changes in the several Numbers; in order to the right Understanding of which, we are to consider that Nouns have in Discourse a double Signification, one *Absolute*, and the other *Relative*. The *absolute* Signification of the Noun is that Thing it is appointed to stand for, and which it thereby becomes capable of being put for under any possible Form of Construction. The *relative* Signification is the *Relation* under which the Mind considers the absolute Signification of the Noun, with regard to something else mentioned in the Discourse; for Instance, *Virtue is infinitely more valuable than Riches*. Here the first Word *Virtue* has a double Signification, *absolute* and *relative*. The *absolute* Signification is a Conduct agreeable to the Will of God. This is the Thing

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that Word is the Name of, and for which it is put in all possible Variety of Construction with other Words in Speech. The *Relative* Signification is that of a *Subject* to which the following Words are applied ; and this *Relative* Signification is intimated by its Position in the Sentence before the Verb. Again, *A wise Man regards Virtue more than Riches*. In this Construction of the Noun *Virtue* after the Verb, it still has the same *absolute* Signification, but then a different *relative* one intimated by that Construction or Position of it, viz. the *Object* of the Verb *regard*. For under that View or Relation the Mind here considers it, and signifies that Relation by this Form of Construction or Position of it after the Verb *regards*. Again, *Men oftentimes attain to great Riches and Honours by Virtue*. The Noun *Virtue* has still the same *absolute* Signification : It is here again put for such a Conduct or Behaviour as is agreeable to the Law of God ; but then, by virtue of its Construction with the Preposition *by*, it has a relative Signification quite different from the former, viz. that of a *Means* whereby great Riches and Honours are oftentimes attained. Thus we see the *absolute* Signification of the Noun *Virtue* continues the same under all these different Forms of Construction with other Words ; but its *relative* one is changed, and alters with the Construction.

Now, the several Changes which the Noun undergoes in the Latin and Greek Tongues in the several Numbers are called *Cases*, and are designed to express the several *Views* or *Relations* under which the Mind considers Things with regard to one another. And the Variation of the Noun for this Purpose is called *Declension*. Thus to decline *Musa* is only to vary its Termination, as *musæ musam,*

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musam, musarum, musis, musas. These several Variations are its several Cases in the Singular and Plural Number. *Musa* is the Nominative and Ablative singular. *Musæ* the Genitive and Dative singular, and the Nominative Plural, &c. And when the Thing signified by *Musa* is designed to be the *Subject* of the Discourse, or the Mind would affirm or deny something of it, the Nominative *Musa* is used before the Verb to signify that Relation or View of the Mind. And, if the Thing signified by *Musa* is considered as the *Object* upon which any Action terminates, in order to intimate that Consideration, the Word is altered, and the Accusative *Musam* made use of for that Purpose.

By what has been said the Reader may perceive the Use of the Cases in the Greek and Latin Tongues; they are designed to express the various Relations of the Noun in Discourse. In the Hebrew, as likewise the Modern Languages, the Noun has no Declension at all; the various Relations it has in Discourse are signified not by any Change of Termination, but by *Particles* prefixed, which are therefore called *Prepositions*. I shall here illustrate this by an Example in the Latin and English Tongues: In this Sentence, *Nihil est jucundius sapienti suavitatem sapientiæ.* The Word *sapienti* has the Relation of the *Person* to whom *Nihil est jucundius*, &c. and that Relation is signified by a Change of the Nominative *sapiens* into *sapienti*. *Suavitatem* has the Relation of the latter Term of a Comparison, which Relation is intimated by the Alteration of the Nominative *suavitas* into *suavitatem* the Ablative Case. And then *sapientiæ* has the Relation of a *Subject* to *suavitas*, in which it inheres, or to which it appertains; or, if you will, that of a *Cause*, to signify which Relation the Noun *sapientiæ* is put in the Ge-

nitive

xitive Case, by changing its ending *a* into *e*. Now, the Interpretation of this Latin Sentence in English runs thus, *Nothing is more pleasant to a wise Man than the Sweetness of Wisdom.* Wherein the first Relation is signified not by any Alteration of the Noun *Man*, as in the Latin, but by the Preposition *to* put before it. The second by the Participle *than*, and the third by *of*, without any Change of the Nouns following them.

From what has been said, it appears that the Noun in all Languages undergoes a Change to signify Plurality, and in others, as the Latin and Greek, various other Changes to signify the Relation under which the Mind considers Things amongst themselves. And these are all the Changes the Noun admits of in any Language. In the Hebrew Language, indeed, the Noun has its *præfixa* and *affixa*, as they are called; the former to signify some few Relations, and the latter to denote the Pronouns Possessive and Relative, such as, *mine, thine, yours, his, theirs, &c.* but then the Noun remains unaltered; notwithstanding those Additions in the Beginning and End of it, at least the Consonants remain the same, saving that the Dual and Plural Terminations of the Noun are cut off, to make Room for the *affixa*.

Another Affection of the Noun in some Languages is what Grammarians call *Gender*; but, as this is only a Denomination given the Noun, from its being constantly joined with the Adjective in some certain Termination, it will be more proper to treat of that Affection of the Noun in the next Chapter, where we shall discourse of the Adjective.

C H A P. III.

Of the ADJECTIVE,

THE principal and almost sole Use of the *Adjective* is by its being joined to the Substantive to limit and restrain the Latitude of its Signification, by intimating the Union of some Circumstance or Quality with the Thing signified by the Noun, or its Separation, so that the Adjective and Substantive taken together signify some Sort or Kind of the Thing meant by the Noun, as a good Man, an ingenious Man, a wicked Man, a slow Man, signify so many different Sorts or Kinds of Men.

In the antient Languages of Greek and Latin the Adjective is liable to the same Variation, both for Number and Case, that the Noun is, and has moreover various Terminations in the Cases. These are called the Genders of the Adjective, and by an odd Kind of Fancy in the original Contrivers of those Languages, for which it seems somewhat difficult to assign a good Reason, the Adjective not only agrees in Case with the Substantive to which it is applied, but is constantly applied to the same Substantive in the same Gender, except only that some few Substantives have the Privilege of being joined to two different Terminations of the Adjective, sometimes with one, and sometimes with another.

Where the Adjective has Three Terminations in a Case, the First is called the *Masculine*, the Second

second the *Feminine*, and the Third the *Neuter* Gender; but, where it has only two, the first is called *Masculine* and *Feminine*, and the second *Neuter*. A Noun likewise that is constantly joined with the first of the Three Terminations of an Adjective is called a Noun of the *Masculine* Gender. If it is constantly joined with the second, it is said to be of the *Feminine*. And, if with the Third, of the *Neuter* Gender. If it is joined with two different Terminations of the Adjective in the same Case, it is said to be of two Genders. And this is all the Mystery of Gender in *Grammar*.

As to Gender, the French Language is guilty of the same Caprice with the Greek and Latin. Their Adjectives have two different Terminations in each Number, and are applied to some Substantives in one Termination, and some in the other, but constantly to the same Substantive in the same Termination. But our English Language is a stranger to this Whimsy, in which the Adjective undergoes no Change at all either of Number, Case, or Gender; whereas it undergoes all Three in the Greek and Latin, and the first and last in the French.

This Contrivance and Use of the Adjective is all Caprice in Language; and it is certainly so in the French, because there it answers no End or Purpose at all. As to the Greek and Latin Tongues, the Matter may perhaps admit of a Dispute, because, by the violent and unnatural Way of placing the Words in a Period, which prevail in those Languages, the Adjectives happen sometimes to be separated from their Substantives: And that Distress an Agreement of the Adjective with the Substantive in Case, Gender, and Number, serves to bring them together again, and give them their

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their natural Position in the Understanding, without which the Period would be unintelligible. But, notwithstanding this Appearance of Usefulness, I cannot help thinking the Declension of Adjectives to have been originally nothing but Whimsy in those Languages, because to me it appears absurd to suppose the placing of Words in Sentences could have been originally so disorderly as we find it in the Greek and Latin Authors. At first the Disposition of the Words was, I doubt not, more natural; so that the Situation or Position of the Adjective in a Sentence did sufficiently point out the Substantive to which it belonged, and consequently there could be no Occasion for such Variation of it as to Number, Case, or Gender, for that Purpose. And as every Thing in Language ought in Reason to be subservient to the Design thereof, that is, the easy and expeditious Conveyance of Thoughts, any Variation of Words, that is not some Way or other conducive to that End, may be properly called whimsical. And upon this Account it is, that I presume to say that, in the French Language, a Distinction of Number, as also of Gender, in the Adjective is mere Caprice; because the Position of the Words in that Language being natural and proper, the Appropriation of the Adjective to the Substantive becomes thereby very obvious, and consequently the Variation of the Adjectives as to Number and Gender is perfectly needless.

This Whim has been guarded against in the Contrivance of our English Tongue, wherein the Adjective undergoes no Variation or Change at all because the natural Disposition of the Words of a Period in our Language rendered it wholly unnecessary, as well as it is in the French. Our Ad

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Adjectives, are always unvariably the same, without any Change or Alteration at all, let the Gender or Number of the Adjective be what it will. Thus we say, *A good Man, a good Woman, good Men*, without any Variation of the Adjective *good*, tho' the Substantives differ both in Sex and Number. The Latins say, *bonus vir, bona fœmina*, and *boni viri*, where the Adjective undergoes a Change of Termination in its Application to the Substantive *fœmina*, upon Account of its denoting the Female Sex; and it is again differently varied, when joined to *viri*, upon Account of its being the Plural Number; and there too the Termination is in *i*, not *e*, upon Account of *viri*'s denoting the Male Sex. Now why *bonus vir, bonus fœmini*, and *bonus viri*, might not have done as well, no good Reason, I believe, can be given, that is, why it might not have done as well originally, when the placing of Words in the Latin Tongue was, I suppose, more natural; and the Position of the Adjective, with respect to the Substantive, sufficiently determined the Application thereof. The placing of the Words of a Sentence in the Latin Tongue is, I say, usually manifestly forced and unnatural, and cannot reasonably be supposed to have prevailed in the original Contrivance of those Languages. The very old Greeks and Latins, no doubt, placed their Words in the same Order as the Ideas rise in the Understanding, because that was obvious and natural for them to do; but a different Disposition of them unnatural, and therefore must have been the Product of Time, and the Effect of Study and Affectation. The Departure from the original and native Simplicity of their Language in this Point was perhaps owing to a Desire of rendering their Periods more smooth and

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and agreeable to the Ear. What else could induce them to run so counter to the Guidance and Direction of Nature in this Matter is, I think, impossible to be imagined. However, depart from it they did; and then, indeed, the Variation of their Adjective as to Number, Case, and Gender, and the Agreement thereof with the Substantive therein was not wholly useless; because that Agreement served to bring the Adjective and Substantive together again, where they happened to be oddly separated by that disorderly confused Disposition of Words in Sentences, which Custom had introduced. For Instance,

Tytere tu patulæ recubans sub tegmine fagi.

Here the natural Order of the Words is oddly confounded, by which *patulæ* is not only placed before its Substantive *fagi*, which by Right it should not be, but is separated from it by the Interposition of three Words; but as it agrees in Number, Case, and Gender with *fagi*, that Agreement points out *fagi* to be the Substantive it belongs to. Whereas had the Adjective *patulus* been like the English Adjectives *broad* or *spreading*, invariable and so applicable to Substantives of any Case, Gender, or Number, it would have been a dubious Point whether it was, in the Intention of the Poet, applied to *fagi*, or *tegmine*. Again in the very next Verse,

Sylvestrem tenui musam meditaris avena,

The natural placing of the Words is strangely inverted, by Means of which the two Adjectives *sylvestrem* and *tenui* are so separated from the Substantives, that were it not for their Declension and Agreement with their Substantives in Num

ber, Case, and Gender, it would not be very apparent which was to be applied to which, that is, whether the Poet designed that *sylvestris* or *tenuis* should belong to *avena*.

This confused Order of Words in the Latin and Greek Tongues constant Custom has so reconciled us to, that it goes very glibly down with us, without shocking us at all, or giving the least Offence; which, were it to be used in our English Tongue, would appear monstrously absurd and ridiculous, as the Reader may perceive by the following Translation of the two foregoing Lines out of Virgil, wherein the Words stand in the same Order as they do in the Original.

*O Tytyrus, Thou of a Broad lying under the Cover
(Beach,
A Rustick upon a small Tune practises Pipe.*

A Reader unacquainted with the learned Languages must stand amazed at such a wild, unaccountable, antastical Disposition of the Words, and wonder what must have been in the Noddles of the first Introducers of such a Practice. And indeed in a Language like ours, where neither Nouns nor Adjectives have any Declension, such a Disorder is utterly intolerable, as occasioning an insuperable Obscurity, a Perplexity not to be unrayelled. But in the Latin the Case is different. There the Declension of Nouns, Adjectives, and Verbs is such, that, by the Agreement of one of those Parts of Speech with another, all Confusion and even Difficulty for the most Part, is pretty well prevented, and a little Use makes a Man take in the Sense of a Period, almost every where, as readily as he would do, if the Order of Words was natural.

But tho' this uncouth, unnatural placing the Words in the Greek and Latin Tongues seldom creates much Difficulty to those that are pretty well acquainted with them, yet it certainly makes a very great Difficulty in learning the Latin. Children are most strangely perplexed and confounded with it for a long Time, 'till they have got a pretty large and general Acquaintance with Words. And then, upon reading a Sentence slowly and attentively over, the Sense appearing in some Measure, and as it were *per nebulam*, leads them into the Order, wherein the Words are to be taken, to express the Sense more exactly and compleatly in English.

I have more than once taken Notice, that the natural Order of Words is, in the Main, pretty well observed in our Modern Languages, particularly the French and English: But this is to be understood of Prose principally; for, in the Writing of Verse, a Regard to the Measure and Rhime thereof together very frequently lays the Writer under a Necessity of departing from that natural Order which, upon Account of that Necessity, is allowed of and authorised by Custom. But yet this Liberty comes far short of that practised by the Greek and Latin Poets. The vast Licence they made Use of in this Point the Nature of our Modern Languages will not allow of, for the Reason already given.

The Reader by this Time will, I suppose, be curious to know more precisely wherein this natural placing of Words consists, or what that Order and Disposition of Words is which I call natural. Now in Affirmative or Negative Sentences I take it to be this. The Subject, that is, the Person or Thing whereof any Thing is affirmed or denied

ought to stand first, and the Words applied to it, whether Adjectives or others, in order to limit or restrain the Generality of its Signification, to come next: After which ought to follow the Verb, whereby any Thing is affirmed or denied of that Subject or Substantive; and if the Verb be Transitive, the next Word in Order is the Substantive, upon which that Action terminates, to which ought to be joined the Adjectives, or other Words intended to limit the Latitude of its Signification, and then the other Words signifying the other Relations that Things are considered by the Mind as having to one another, as of a Cause, Instrument, Manner, Means, Respect, wherein, Time when, &c.

And this Order of Words in Discourse I call natural, because it is the Order wherein the Ideas in mental Propositions seem to arise naturally in the Understanding. In that Order the Mind conceives its Thoughts; and Sentences being designed to convey Thoughts, the Words therein naturally follow the Order of our Ideas, and so far as they do not may be said to be unnaturally placed. But that the Reader may the better comprehend what has been said upon this Head, I shall illustrate it by Instances fetched from the Greek and Latin Tongues.

Herodian, B. i. c. 5. has the following Words, *ἡραίων αὐτὰ Μάρκον καὶ μὴ μόνον υἱοῦ ἡλικίας, ἀλλὰ πατρὸς τε καὶ φροντίσι τετραχμήρων διατρέχοντα τε ἐν Παισιν, νοσῶ χελεπή διαλαμβάνει.* Here the natural Order of the Words is strangely confounded and inverted, but yet in a Way that runs through every Page in all the Writers in that Language without Exception: Now, the Words reduced to their natural Order, stand thus; *Νόσος χελεπή δια-*

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διαλαμβάνει Μάρκον ὄντα γεραίον καὶ τετραχώνιον
 μὴ μόνον ὑφ' ἡλικίας, ἀλλὰ καμάτοις τε καὶ φρονήσει,
 διατρίβοντά ἐν Παισὶ. For Νεὸς is the Subject
 the Author proposes to say something of, and
 therefore properly and naturally stands first. But
 that being a general Term, and he not designing
 to speak of a Distemper in general, but of a Dis-
 temper to a certain Degree, the Adjective proper
 to signify that Intention, by qualifying and restrain-
 ing the Signification of the Noun Νεὸς, is rightly
 placed next it. After the Subject and what belongs
 to it comes next in order of Nature the Verb
 διαλαμβάνει, whereby something is applied to or
 affirmed of the Subject Νεὸς. And as the Verb is
 Transitive, the Noun Μάρκον signifying the Object
 upon which that Action terminates, or upon which
 it has its Effect, its plain, ought in the like Order of
 Nature to follow immediately. And then the Terms
 ὄντα γεραίον, καὶ τετραχώνιον, being designed to
 represent the Circumstances and Condition that the
 Object of the Verb, Μάρκον, was, at the Time of
 the Action signified by the Verb, in, properly fol-
 low next after the Subject they belonged to. And
 then again the Terms μὴ μόνον ὑφ' ἡλικίας, ἀλλὰ
 καμάτοις τε καὶ φρονήσει, signifying the Manner or
 Means of that Affection or Passion signified by the
 Participle τετραχώνιον, are regularly placed next
 it, which is regularly followed by διατρίβοντα, and
 that Word by ἐν Παισὶ, as belonging to διατρι-
 βοντα, and signifying the Place where the Stay was.
 It is evident, I think, that this placing of the
 Words is natural, as being agreeable to the Order
 wherein the Ideas signified by the Words naturally
 rise in the Mind, and that Order wherein they
 must be viewed by the Mind before they can
 be intelligible. I shall give but one Instance more

from

from the Latin Tongue, and so conclude this Subject.

Livy, B. 1. 13. has these Words. *Ex bello tam tristi læta repente pax, cariores Sabinas viris ac parentibus, et ante omnes Romulo ipsi fecit.* Whoever considers what has been above said, and especially in the last Paragraph, will be sensible, that the Words reduced to the Order of Nature, must stand thus, *Pax læta repente ex bello tam tristi, fecit Sabinas cariores viris ac parentibus, et Romulo ipsi ante omnes.*

It may not be amiss, before we conclude this Chapter, to take notice of an Adjective peculiar to some Languages, called an *Article*. Of this there are two Sorts, *Definite* and *Indefinite*. The former is prefixed before a Noun, to restrain or limit its Signification to some particular Species, or Individuals of the Kind, or Sort of Things, signified by the Noun. The Indefinite Article is used to signify the Noun's being taken indefinitely or in general, for any Individuals of the Kind. Thus the Greek Language uses the Definite Article δ , η , $\tau\omicron$, &c. before Nouns to intimate their Application to some particular Species or Individuals of the Kind of Things signified by the Nouns they are applied to. For Instance, *Zosimus*, Book III. has these Words, $\tau\alpha\upsilon\tau\eta\nu\ \pi\omicron\lambda\iota\upsilon\rho\kappa\iota\alpha\ \tau\eta\nu\ \pi\acute{o\lambda\iota\nu\ \delta\ \beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma\ \epsilon\lambda\epsilon\eta\nu\ \epsilon\gamma\gamma\omega\kappa\omega\varsigma,\ \epsilon\acute{\iota}\varsigma\ \tau\acute{o}\ \epsilon\rho\gamma\omicron\nu\ \pi\alpha\rho\epsilon\kappa\alpha\lambda\epsilon\acute{\iota}\ \tau\omicron\iota\varsigma\ \sigma\epsilon\rho\gamma\iota\omega\tau\alpha\varsigma. Here the Nouns $\pi\omicron\lambda\iota\nu$, $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$, $\epsilon\rho\gamma\omicron\nu$, $\sigma\tau\alpha\pi\omega\lambda\alpha\varsigma$, have all Articles before them, to signify their being used definitely, i. e. $\pi\acute{o\lambda\iota\nu$ not indifferently for any City, but one certain particular City, viz. Bersabora, mentioned before; $\beta\alpha\sigma\iota\lambda\epsilon\upsilon\varsigma$, not for a King or Prince in general, but the Emperor Julian only; $\epsilon\rho\gamma\omicron\nu$, not for Work at large, but that particular individual Work of besieging$

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sieging Bersabara ; and *σεπποτας*, not for any Soldiers indeterminately, but for the Soldiers of Julian's Army only.

Agreeable to this Use of the definite Article in Greek, is that of the Article *the* in English, and *le, la, les, &c.* in French. For an Instance in English I shall translate the foregoing Greek Sentence, which runs thus. *The Emperor resolving to take the City by Siege, encouraged the Soldiers to the Work.* Here the Nouns answering to the Greek *παλιν*, &c. have all the Articles *the* before them, for the very same End and Purpose as Zosimus uses the Greek Article, to restrain their Application to Particulars of the several Kinds.

The Greek Language has only a definite Article, but the English and French have both the definite and indefinite. Of the latter Kind are in the English *a* or *an*, for the Singular Number only, the Plural has none : In the French *un, une, and des.*

The Use of the Articles both definite and indefinite is another Whim in Language, there being no Manner of Occasion for them at all for the Purposes they are designed to answer ; as is evident from the Latin Tongue, which has none, and yet for Clearness and Perspicuity is no ways inferior to either the Greek, or the modern Languages, that have. For where there is nothing in the Series of the Discourse, to limit the general Signification of Nouns, they are of Course to be understood generally, or in the whole Extent of their Signification ; and it is natural and obvious so to understand them ; which renders the indefinite Article wholly useless. And where there is any Thing in the Context or Thread of the Discourse, to limit the Signification of Nouns to particular Species

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cies or Individuals, that is sufficient ; and so the definite Article likewise becomes utterly useless and unnecessary. To illustrate this, I shall give the Reader the Latin Translation of the Greek Sentence above quoted, which runs thus. *Hanc urbem quum oppugnare statuisset Imperator, milites ad opus hortatus est.* Now supposing the Reader to know what goes before, that the Author was talking of the Emperor Julian marching against the Persians with his Army, and arriving at a City called *Bersabora*, that Knowledge will sufficiently direct him to a right Application of the several Nouns, as of *urbem* to *Bersabora*, *imperator* to *Julian*, &c. tho' they have no Articles at all. And I appeal to the Reader whether the Latin be not every whit as clear and easy to be understood as the Greek. For indeed the definite Article only intimates in general, but the Signification of the Noun is to be limited, but does not signify in particular to what : That must be understood from the Context alone ; and when it is, as it always is, the general intimation of the Article comes too late, and signifies nothing. The Use therefore of that, as well as the indefinite Article, is a meer Whimsy in Language, as being wholly insignificant to any End or Purpose thereof.

The Use of the Articles in general is for the End above specified, viz. a Limitation of the Noun, or the contrary, but not always ; they are sometimes used for no End at all, and then they are no significant Part of Speech, but only meer Expletives. And in this Respect the Greek and French Languages are more whimsical than the English. They are both guilty of using the definite Article before proper Names, which is apparently insignificant ; because those are by the Nature of their

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Signification only, particular; and therefore need no definite Article to signify their being taken particularly. The Greek uses the Article, *ὁ*, &c. before the proper Names of Men, Women, Cities, Towns, Countries, Rivers, &c. The French before the Names of Countries, and Rivers, as *la France, l'Angleterre, le Danube, le Rhone*, but the English before the Names of Rivers only, as *the Thames, the Ouze, the Humber*. The French likewise use the definite Article before the Names of Arts and Sciences, as also Virtues, Vices, Games, and other Things, tho' spoke of generally, as, *la Grammaire, la Rhétorique*, for Grammar, or Rhetorick in general, and *la Tempérance, l'Intempérance, l'Homme, l'Argent, jouer à la paume, au piquet*. I might enlarge upon this Head of the fantastical Use of the Articles in Language; but it would perhaps be tedious to the Reader, and of little Use; and therefore I shall proceed to treat of one of the most important of all the Parts of Speech, the *Verb*,



CHAP IV.

Of the V E R B.

THE Verb in Language is a Part of Speech peculiarly used to signify Being, or Manner of Being, but chiefly Action or Passion, and withal some Intention of the Mind relating thereto. The Active and Passive Powers that Substantives are endued with, by Virtue of which all the Changes and Alterations that are in the World

are

are brought about; and the frequent and constant Occasion there is to take Notice of those Powers, or the Consequences thereof, in the Way of affirming or denying, interrogating, commanding, forbidding, &c. make this Part of Speech absolutely necessary, infomuch that no Language can be without it.

The first Thing remarkable of the Verb is the Change it undergoes in some Languages, (as the Greek, Latin, and French) to signify various Intentions of the Mind, with regard to its Signification, which is called *Mood*. Thus the Verb is formed or altered in a certain Manner to affirm, deny, or interrogate; which Formation of the Verb from the principal Use of it, is called the *Indicative Mood*. Again the Verb is formed or altered in a different Manner to signify the Intention of commanding, forbidding, allowing, disallowing, entreating, which likewise, from the principal Use of it, is called the *Imperative Mood*. It undergoes too, in Greek, a different Formation, to signify wishing, which is called the *Optative Mood*; and another to signify the same Intentions as the Indicative, of affirming, denying, and interrogating; yet not absolutely, but relatively, and in Dependence upon, or in Subjunction to some other Verb, which is called the *Subjunctive Mood*, and in Latin and French is the same with the Optative. And lastly it undergoes another different Variation, to signify the Intentions of affirming and denying in Subserviency to some other Verb Transitive, as the Object thereof, which Mood is called the Infinitive. Thus

Aio te, Æacida, Romanos vincere posse.

Here

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Here *posse* is the Infinitive, and affirms, or intimates the Intention of affirming, which is one Use of the Indicative ; but then it does not do it absolutely, for in order to that it must have been the Indicative *potes* ; but with Reference to, or in Dependence upon, the Verb *aio*, as being together with its Appurtenances *te vincere Romanos*, the Object thereof, or the Thing said. In any other Way of using the Infinitive Mood but this, it is properly a Noun, and no Verb,

The English Verb has no *Mood* at all, that is, no Variation or Change, to signify the various Dispositions or Intentions of the Mind, with respect to the Thing signified by it. To instance in the Verb *read*, *I read*, *I do not read*, are an absolute Affirmation and Negation, and *does he read* ? an Interrogation, and so equivalent to the Verb answering thereto in Latin, put in the Indicative Mood thus, *lego*, *non lego*, *legit* ? the very self same Verb *read* without any Change is put single to intimate a Design of commanding, permitting, or intreating, and so answers to the Latin Imperative *lege* ; the same again is used in the Expressing of a Wish or Desire with respect to Reading, as *O that I could read*, *O that I might read*, where it answers to *utinam legam*, so likewise in Subjunction to another Verb, as *I took the Book away, lest you should read it*, *I desire to read the Book*, the same Verb *read* unaltered with *should* before it answers to the Latin Subjunctive, and with *to* before it to the Infinitive. By which it appears, that the English Verb *read* without any Alteration partly with, and partly without the Help of other Words before it, serves the Purpose of all the Modal Variations of the Latin Verb *lego* ; and what has been observed of the Verb

read

read is applicable to all English Verbs whatsoever, which therefore, it's plain, as I observed before, have no *Mood* at all.

We have not only daily Occasion to take Notice of the Alterations and Changes that happen in Substances by virtue of their Active and Passive Powers, or to enquire after them, but we have the like constant Occasion to take Notice of, or enquire after, the Time of such Changes or Alterations. For this Purpose, in the antient Languages of Greek and Latin, the Verb is modified or formed by a Change of Termination, to imitate the Time of any Action or Passion, &c. signified by the Verb. But the Modern Languages effect this, partly by a Variation of the Verb, and partly by Signs of Time, or, to speak more properly, by Auxiliary Verbs prefixed before it. Thus, in the Latin as well as the Greek, the Theme, that is, the Word from which all the several Modifications of the Verb are deduced, signifies the Time present, and withal positively affirms, or, in conjunction with a Negative Particle, denies the Action, Passion, &c. of the Person speaking, or else queries about the Action, Passion, &c. with Reference to the Person speaking. Thus *τυπτω* and *lego* are the Themes from whence all the other Persons of the Present, as also of the other Tenses, in the several Moods, are visibly derived, and amount to an Affirmation of the Person speaking, applying those Actions to himself at the Time of his uttering those Words; or, an Interrogation whether those Actions are applicable to him at that Time. Again, an Alteration of those Words by a Change of the Ending into *τυπτης* and *legis* applies those Actions to, or affirms those Actions positively and absolutely of some Person addressed to, by the Person

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using those Words, and withal signifies the Time of those Actions to be then when he uses them, or else interrogates the Person addressed to, whether those Actions are applicable to, or may be affirmed of, him at that Time. This is constant in those Languages, that the Theme is ever put to signify the Application of Action, Passion, &c. to the Person that uses it, and at the Time of using it, or in Conjunction with a Negative Particle, the contrary, viz. the Separation of Action, Passion, &c. from the Person speaking, and at the Time of his speaking, or else to query about the Application or Separation thereof, at that Time. And the following Variations of the Verb in the Present Tense are used for the same Purposes with regard to their respective Persons.

The Time of Action, which, as I have above taken Notice, in the Greek and Latin Tongues, is always signified by the Verb only, is, in our Modern Languages, partly signified by the Verb, and partly by an auxiliary Verb prefixed before it. Thus, in English and French, the Theme constantly signifies the Action in the present Time applied to the first Person singular I. For Instance, in the English Tongue, *I love, I teach, I read.* The Words *love, teach, read,* are the Themes, and apply the several Actions to the Person speaking, or the first Person singular I, in the Present Time, that is, the Time of their being uttered. The Verb in those Affirmations signifies as the Verbs do in the Greek and Latin Tongues, together with the Action, the Time of the Action. The same Observation holds of the following Persons, as *thou teachest, he teacheth, we teach, ye teach, they teach.* The Verb every where signifies the Time of the Action as well as the Action. But, when

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we design to affirm or deny with Vehemence, in the present Time, it is usual to express the Time by the auxiliary Verb *do*, &c. as suppose any one makes a Doubt, whether I am reading or no, if I am concerned to remove that Doubt, by assuring him that I am, it is agreeable to the Idiom of our Language, to give him that Assurance, by saying, *I do read*, not *I read*. Now here the Time is expressed by the auxiliary Verb *do*, and the Word *read* becomes a Sort of a Substantive; for *I do read* seems to amount to this, or to be expressive of this Sense, *I do the Action meant by the Word read*. Now a Word put for an Action, and made the Object of a Verb Active and Transitive, upon which the Action signified by it terminates, as is the Case here, is, in that Use of it, properly a Noun or Substantive.

The Time past definite in our Language is likewise sometimes expressed by the Verb itself, and sometimes by the auxiliary Verb *did* or *didst*, when what is usually called and looked upon as a Verb in reality becomes a Substantive, in that Way of using it, as *I taught*, or *I did teach*. In the former Expression, the Verb *taught* signifies the Action, and the Time of the Action conjointly. But in the latter the Time is signified by the auxiliary Verb *did*, and *teach* in reality becomes a Noun, or Substantive, signifying the Action meant by the same Word *teach*, when it is used as a Verb.

The Time past considered as indeterminately, or but lately past, is always expressed in English by another auxiliary Verb, *have*, *hast*, *hath*, or *has*, and never by the Verb. Thus *I have read* yields a Sense no otherwise to be expressed in our Language; there is no Variation of the Verb at all for the Purpose.

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The Time likewise considered as past before another Time considered as past is no other Way to be expressed in English than by another Variation of the Verb *have*, to wit, *had*, as *I had read*.

The future Time too is never expressed by the Verb in our Language, but only by the auxiliary *shall* or *will*; and, in all these three latter Cases, the Verb seems to be metamorphosed into a Noun.

From what has been said, it appears that we have in our English Tongue but Two Tenses, properly speaking, viz. the Theme to signify the Time present, and one Variation from it for the Time definitely past, in the first Person I mean, that is, we have but a Present and a Preterimperfect Tense. For the Time indefinitely, or but lately past, the Time past before another Time mentioned as past, and the Future, (which, with the former two are all the various Considerations of Time that Language requires) are all expressed not by the Verb, but auxiliary Words, which, in Conjunction with the Verb, are but improperly called Tenses; for Tense in strict speaking is only a Variation of the Verb to signify Time. The Preterimperfect Tense is usually formed from the Theme by adding the Syllable *ed*: But there are a great many Exceptions, which create a Difficulty to Strangers that have Occasion to learn our Language.

The French Tongue uses no other Auxiliaries to express the Time of Action than only the Verb *avoir*, answering to our Verb *have*; and therefore the Time present, as well as the Time definitely past, and the future, are all expressed by the Verb, the first by the Theme, and the other two by Variations from it, as *Je parle*, *I speak*. or *do speak*.

Je parlois, I spoke or did speak, or I was speaking, Je parlais, I spoke or did speak, Je parlerai, I shall or will speak. This is the only Way of expressing these several Times for the first Person; from which it appears that the French Verb has Four Tenses, and no more, in the Indicative.

Verbs signifying Passion in the Greek and Latin Tongues are usually formed by a Change of the Verb Active; which Verb, so changed and differently varied or conjugated, is called the Passive Voice; but, in our Modern Languages of English and French, we have no Passive Verb formed from an Active Transitive at all, that is, we have no Passive Voice. The Want of it is supplied, partly by an auxiliary Verb answering to *sum* in Latin, and a Passive Participle formed from the Verb Active, partly by the auxiliary Verb *have*, or *avoir*, and a Participle from the other Auxiliary, as in English, *I am taught, I was taught, I have been taught, I had been taught, I shall or will be taught.* And in like Manner in French.

Tho' all Time be either past, present, or future and so there might seem to be no Occasion for any more Tenses, or Variations of the Verb, to intimate the Time of any Action, Passion, &c. than three, yet it has been found convenient to make use of more. For the Time past comes under a threefold Consideration, it is considered either as Definite, Indefinite, or past before some other Time mentioned in the Discourse as past. Thus, *In my Return from London I came by Cambridge,* the Verb *came* signifies the Time past, definite, or determined, by being the same with that of my Return from London. *I have been at Cambridge.* Here *have been* signifies the Time past, but indefinitely, no more being meant by it but that I have

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been some time or other at Cambridge, but when is not determined by that Expression. *I spoke to the Gentleman of your Affair, but he told me he had already done it.* Here *had* denotes the doing of the Affair to be past, before the time of my speaking about it, which is spoke of as past.

Agreeably to this three-fold Consideration of the Time past, the Latins have Five Tenses. The Greeks, indeed, have more, no less than Five for Time past, and Two for the Future in the Active Voice, as many for the Time past, and Three for the Future in the Passive, and a superfluous Voice into the Bargain, called the Middle Voice, with the like Number of Tenses as in the Active: Which I take to be so far from being an Excellency or Perfection in the Greek Tongue, (which is otherwise a very fine Language, and certainly in its time was the best in the World) that I take it for a Blemish, a whimsical Redundancy, that rendered the Learning thereof more tedious a great deal than needed, without being of any Use or Advantage to it at all.

The Hebrew Language is so far from being faulty this Way, that it is so in the quite contrary Extreme. It has neither any Variations of the Verb to signify different Times, nor any Auxiliaries, like our Modern Languages, to supply that Deficiency in the Verb; which renders that Language very indeterminate in its Use, and liable to a great deal of Uncertainty, insomuch that the People that spoke it must frequently, from that Deficiency alone, have laboured under a great Difficulty of understanding one another. There are, indeed, what are called two Tenses of the Verb, but those very unluckily and unaccountably are used to signify all Times, that there might indeed

as well have been but one. So little Reason is there for the Boasts those Wiseacres, the Rabbins, make of the Perfection of their Language, (which they are so ridiculouſly fond of as to imagine it is to be the Language of Heaven after the Reſurrection) that, perhaps, there are but few more imperfect unfiniſhed Languages upon Earth. With reſpect to the Verb at leaſt, one of the moſt important Parts of Speech, I think there cannot well be a worſe.



CHAP. V.

OF CONSTRUCTION.

HAVING thus diſpatched the Remarks I had to make upon the Three important Parts of Speech, *Subſtantive*, *Adjective*, and *Verb*, and the reſt affording but little or no Matter for Remark, beſides what has been already taken Notice of in the Definition of them; I now proceed to treat of Conſtruction, which is nothing but the putting of Words duly choſen together in ſuch a Manner as is proper to convey a compleat Senſe, in the Way of affirming, denying, interrogating, commanding, forbidding, &c. For Inſtance, in this Sentence, *the utmoſt Reverence is due to God*, the Conſtruction thereof conſiſts in ſuch an orderly Poſition of the Words as is proper to convey a compleat Senſe, in order to answer the Intention of the Mind to affirm what is therein affirmed of the

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the *highest Reverence*. And here it is to be observed, that, as, in our *English Tongue*, Substantives and Adjectives have neither Case nor Gender, and the Verbs no Mood, and only a scanty Variation for the signifying of Time, and its Application to different Persons, the Construction is but little more than a Regular Position of a competent Number of the several Parts of Speech, as Substantives, Adjectives, Verbs, &c. But, in the *Latin Tongue*, where Nouns and Adjectives have Number, Case, and Gender, and the Verbs, Moods, Tenses, and Persons, in a requisite Variety, the Construction, besides a regular Position of the Words (in which tho' there is a vast Liberty allowed) consists in a due Harmony betwixt Substantives and Verbs as to Number and Person, Adjectives and Substantives as to Number, Case, and Gender, besides a proper Variation of the Substantive, as to its Termination called Case, to signify the Relation it has to other Words in Discourse. To illustrate all this by the Sentence instanced in above, as the Verb in English, so far as it has a Variation answering to different Persons, is by Custom made to agree with its Subject in Number and Person, due Construction required that the Verb should be in the third Person, to answer the Intention of the Mind to affirm something of *utmost Reverence*. And as that Intention further was to assert something directly in the Time present, and only consequentially, and by Virtue of the immutable Relations of the same Ideas, for the Time past, or to come, those other Persons in the several Tenses, as *am, art, be, or are, was, were, have, hast, hath, has, had, or hadst been, shall or will be, would have been* all improper, in Point of Construction, to have answered

answered those Views or Intentions of the Mind. Then again a different Position of the Words would have likewise been improper in Point of Construction for the same Purpose. For Instance; *To utmost Reverence due God is.* In this Order the Words convey no Sense at all, because the Construction is wrong with respect to the Position thereof, Common-sense having prescribed this Rule as absolutely necessary to Clearness and Perspicuity, and the easy Conveyance of our Thoughts to one another, that the Preposition should stand immediately before the Substantive, whose Relation in the Sentence it is designed to signify; whereas the Preposition *to* stands before *utmost Reverence*, and not the Substantive *God*, whose Relation in the Sentence it should be here used to signify, to make out a just and complete Sense. Now in Latin the abovesaid Proposition runs these several Ways: *Summa reverentia debetur Deo, reverentia summa debetur Deo, debetur Deo summa reverentia, debetur Deo reverentia summa, Deo debetur summa reverentia, Deo debetur reverentia summa, Deo summa reverentia debetur, Deo reverentia summa debetur, summa Deo debetur reverentia, summa debetur Deo reverentia.* Such a Latitude and Liberty does the Genius of that Language allow of in the Position of Words as I have above taken Notice. Now, the Intention being to convey the Sense expressed in the English Proposition, due Construction, (which is founded upon Custom, and that generally upon Nature and Necessity) requires what they call the Nominative Case in the Substantive *reverentia*, an Agreement of the Adjective therewith in Number, Case, and Gender; the Passive Voice, and Present Tense of the Verb, the

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the Agreement thereof with the Substantive its Subject in Number and Person, and the Variation of the Substantive *Deus* into *Deo*. Had the Sentence faltered in any one of these various Particulars, the Construction would have been faulty.

What has been abovesaid may suffice to shew what Construction is in simple Sentences, or such as have but one Verb in them. As for complex Sentences, or such as consist of two or more Clauses, with their several Verbs, all further requisite to due Construction in them is a Connection of the several Clauses to one another by proper Conjunctions or relative Adjectives, and such a modal Variation of the Verb, in Languages that have that Variation, or its Equivalent in those that have not, as the Conjunction or Relative may require. And this I think may be sufficient to let the Reader see into the Notion of Construction in general, which is all the Business I have with it here. I proceed in the next Place to discourse of the Perfection of Language.



CHAP.



CHAP. VI.

Of the Perfection of LANGUAGE.

THE Perfection of any Thing whatsoever consists in a Fitness to answer the Purpose it was designed for: Consequently, Language being designed for the easy and ready Conveyance of Thoughts, the more any Language is adapted to that Design, the more perfect it is; and all that is requisite thereto seems to be a competent Number of the several Parts of Speech, with a sufficient Variation of the Substantive and Verb, to signify the Relation of Things or Time, where the Language is not sufficiently provided with Prepositions, or auxiliary Verbs for those Purposes.

The first Step towards the Formation and Contrivance of Language was the Invention of Names for all the Variety of Ideas, simple or complex, that Mankind had Occasion to make Use of, in their Commerce or Intercourse with one another, in any Kind. These, in the original Contrivance of Languages in the early Ages of the World, we may imagine, were not very numerous, but confined within the narrow Bounds of the meer natural Necessities of rude and barbarous Nations, unacquainted with Arts and Sciences gradually introduced into the World by succeeding Ages. Their Desires then extended little

little farther than to the Gratification of their natural Appetites of Lust, Hunger, and Thirst; and that in the most simple and obvious Manner. And by Consequence, their Languages being the Product of their own Invention, and suited only to their Necessities and Occasions, must have been for some Time but very scanty. The more they applied themselves to the Pursuits of Knowledge, the more complex Ideas they met with, which requiring new Words to express them, by Degrees their Language became more copious.

Agreeably to this we find the Languages of the Greeks and Romans vastly more copious than those of Asia, that were cotemporary with them, and have been conveyed down to the present Times. The Reason of which is, that Arts and Sciences flourished much more in Greece and Rome than in the Eastern Nations of the World. The Jews more particularly appear to have been a very rude, unpolished People, that troubled not their Heads about Arts and Sciences at all. They had, indeed, just Notions of the One only true God, and of the Worship that was due to him; and therein they much surpassed the Greeks and Romans: But then those Notions were not owing to their own Study, but Divine Revelation. In other Respects they appear to have been a very rude, ignorant People, amongst whom the only Learning in Fashion was an Acquaintance with the Rites and Ceremonies of their Law, and the Tradition of their Fathers relating thereto: And accordingly their Language appears to be scanty and defective as to Words, as well as very imperfect in other Respects. The latter has been already sufficiently shewn; and, as to the former, the Want of Words, the small Number of Conjunctions

junctions that Language is provided with, is a remarkable Instance of it, so remarkable that, by Reason of that Deficiency, one of their Conjunctions is reckoned to have above fifty several Significations, which, added to the Want of Prepositions, as also of Cases in their Nouns, and Tenses in their Verbs, fill that Language with Darknes and Uncertainty: And if to all this be superadded Want of other Words, we can scarce conceive how any Language can be much more deficient and imperfect than the Hebrew, to answer the End of Language at all. It's true, we cannot be supposed to have the whole of it in the Books of the Old Testament: But, at the same Time, it's very probable we want very little of it besides technical Terms, or such as were peculiar to the few mechanick Arts they had amongst them; for the Books of the Old Testament seem to be all they had at the Time of the Babylonish Captivity; which, if so, sufficiently betrays the rude and illiterate Condition of the Jewish Nation at that Time.

The Greeks and Romans were not only vastly superior to the Jews, in all the Arts of War and civil Policy, but likewise in their Application to the liberal Sciences, as Mathematicks, Musick, Poetry, History, Philosophy, &c. These were so fashionable in Greece and Rome, as to be almost universally more or less the Diversion of Men of Figure and Fortune, not excepting even such as were the most busily engaged in the Management of the publick Affairs: And so many Heads, employed in so many various Pursuits, must unavoidably fall upon a vast Number of complex Ideas the rest of the World, not so employed, must be utter Strangers to. The Use of

so huge a Variety of new Ideas must have necessarily occasioned the Introduction and Use of a huge Number of new Words to express them by. And from hence it appears no Wonder that the Greek and Latin Tongues should be so vastly superior to that of the Jews in Point of Plenty: It would indeed have been a Wonder it should be otherwise.

But a farther Proof we have of the Poverty of the Hebrew Language from the Practice of the Rabbins in the Ages succeeding the Dissolution of the Jewish Commonwealth; for, when they came, by their Dispersion among the Gentiles, to be a little acquainted with the Notions and Doctrines that were fashionable amongst them, and began to form Academies, and to apply themselves to preserve the Memory of their Traditions by committing them to Writing, they found a Necessity to introduce the Use of abundance of new Terms, such as the old and genuine Hebrew Language was an utter Stranger to: A plain Proof that the Hebrew of the Old Testament was much too scanty for their Purpose, now that their Notions were somewhat more enlarged by their Converse with the Gentile World.

The Modern Languages, such as were formed in a great Measure from the Latin, seem to be well enough stored with Substantives, as well as the other Parts of Speech, for all the Purposes of Conversation, either Civil or Philosophical. The first Rise of those Languages was soon succeeded by an Age of Darkness and Ignorance, introduced partly by the barbarous Nations that tore the Roman Empire to Pieces, and partly by the Priests, who found Learning incompatible with their Design of corrupting Religion for their own Ad-

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Advantage. The State of Darkness continued 'till the Man of Sin had fully executed his Intention, by the Establishment of a singular Sort of Tyranny, such as had never entered into the Heart of Man before; whereby the Kings and Princes of the Earth found themselves fast bound in Chains of Ignorance and Superstition, stronger than those of Iron, and continued so for a long Time; when a bold Push, made by Luther and others, to throw off the Yoke of Antichrist, gave Occasion to the Revival of Learning in the World. This, for some Time, consisted almost solely in an Acquaintance with the antient Greek and Latin Authors, but however let considerable Light into the Minds of Men; which at last begot in them a Spirit of Curiosity, and Ambition to excel the Antients; which they have happily accomplished, having carried their Researches, in Mathematicks and Natural Philosophy at least, to a Pitch infinitely beyond that of the Antients. Navigation has been vastly improved, and by that Means a Communication opened with the remotest Parts of the Earth, and the Knowledge of what is rare and curious therein brought from thence. This Revival and Improvement of Learning has given no small Improvement to the modern Languages of English, French, &c. so that they seem abundantly stocked with Words for all Manner of Ideas, which either Men's civil Occasions, or the present improved State and Condition of Learning, require.

But, tho' the Improvement of Arts and Sciences amongst any People be always attended with an Improvement of their Language, yet new Ideas are not always expressed by new Words; but old ones are made to serve for new Purposes,

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by standing for new Ideas, where there is any Kind of Similitude or Affinity betwixt them and the old ones. Thus most of the Terms, put to signify the Actions or Passions of the Mind, are such as were originally used to signify bodily Action or Passion, and that only upon account of some real or fancied Similitude betwixt them, such are *take*, *conceive*, *apprehend*, and several others. Hence it is that, in the Latin, but much more in the Greek Tongue, a great many Words are used in a great Variety of Significations. The same too is observable of our modern Languages, but not to so great a Degree, I think, as in the former. These various Significations have usually some Kind of Resemblance, Affinity, or natural Connection with one another; but sometimes the same Term is made to stand for very distant Ideas, nay, even such as are incompatible with, or quite contrary to, one another. I forbear to produce Instances of this Variety in the Signification of the same Words, because Dictionaries of the several Languages abound with them; where any one that pleases may quickly satisfy his Curiosity.

The Languages of several Nations oftentimes receive a considerable Difference from the different Fashions and Customs that prevail therein. Language being designed for the easy and expeditious Conveyance of Thoughts, where Custom makes any Combination of simple Ideas necessary to be frequently observed and spoken of, the Invention of new Words follows necessarily, and of Course. Hence it is that, in all Languages, more or less, we meet with Terms that have none in other Languages that will answer them exactly, or in the full Extent of their Signification: The Reason of which is obvious enough; for Lan-
guage

guage being designed only for the Conveniency of Conversation upon such Subjects as Men have Occasions to take Notice of in their Intercourse with one another, such Combinations or Collections of Ideas as they have no Occasion to take Notice of they have no Occasion to invent Terms for; and, by Consequence, it is no Wonder if, in one Language, we find Words which, taking their Rise from some Usage or Fashion peculiar to the People that speak that Language, have none to correspond precisely with them in other Languages. Thus it will be in vain, I believe, to seek, in the Oriental Tongues, for Words that agree exactly in their Signification with the Terms *triumphus* and *proscriptio* in the Latin; because the Nations, that spoke those Languages, had no such Customs amongst them as are signified by those Words, and consequently had no Occasion to invent Terms to signify Combinations of Ideas which, in their Way of Life, they had never any Occasion to have in their Thoughts, and take Notice of. We have, in our Language, indeed, Terms formed from the Latin, that answer exactly to their Signification; but then the Cause thereof is, that, by reason of our Acquaintance with the History, Manners, and Usages, of the antient Romans, they were become necessary, in order to converse readily and easily upon those Subjects; which, because of our Acquaintance with the Roman Affairs, we find it convenient and necessary to discourse upon. But, as for other Countries, where no such Customs prevail, and where there is little or no Knowledge of the old Romans, these Terms of that Nature or Signification are not to be expected, and, I suppose, will not be found. *Census* is another In-

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stance of a Word, in the Latin Tongue, that has none to answer it precisely, perhaps, in any other Language, because the Thing signified thereby was a Custom, peculiar to the Romans, of taking an Account, every four Years, by Officers particularly appointed for the Purpose, of every Citizen's Age, Estate, Habitation, Trade, Number of Children, &c. The like to which having not been usually practised in other Nations, their Languages are therefore not provided with any Name to denote such a Practice.

The Difference of Customs and Fashions in different Nations shews us, in Part at least, the Reason why it is impossible to translate every where one Language into another literally, or Word for Word : For the several Languages of the World being accommodated to the Circumstances and Usages of the several Nations that make use of them ; and those Circumstances and Usages, being more or less different in different Nations, must necessarily and unavoidably occasion the Use of Words, in one Language, which have none to jump exactly with them in their Signification in another ; which Words must therefore, of Necessity, in translating out of one Language into another, be rendered by a Periphrasis, or Circumlocution of several Words enumerating the various Ideas those Words are made to stand for. And in this Respect the Difference beewixt the antient and modern Languages is very remarkable, and much greater than the Difference which the modern Languages have with one another. And this, by the Bye, is one Reason why the antient Languages are much more difficult to learn than the modern : For, since the Time of the old Greeks

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and Romans, the Customs and Fashions of the World have altered prodigiously; the Consequence of which has been, that we not only want Words, in our modern Languages, to express Ideas which their Languages have Words for, but we likewise have a great Number of Words which stand for such Ideas as those Languages are wholly destitute of Words for. Thus the Variety of Arms, offensive and defensive, made use of amongst the Antients, having been long since wholly laid aside, our modern Languages are utterly unprovided with Words for them, such as *pilum*, *pelta*, *parma*, *catapulta*, *balista*, *tragula*, *matarra*, and a great many others that might be instanced in. The Difference too betwixt the antient and modern Way of making War has introduced into our modern Languages a large List of Words that have none to answer them in the Greek or Latin, such are, in English, *Guns*, *Pistols*, *Carabines*, *Blunderbusses*, *Cannons*, *Mortars*, *Bombs*, &c. The same Observation may be applied to Weights, Measures, Coins, Laws, the Practice of our Courts, Mechanick Arts, and a vast Number of other Things; in which our Usages are so vastly different from those of Antiquity, that it's no wonder to find the Difference betwixt the Antient and Modern Languages so very wide as it is.

From this Observation appears the great Oversight of those who first introduced the Use of the Latin Tongue into the Practice of the Law amongst us. The Pretence for so strange an Usage was, I suppose, the Advancement of Learning; but, instead of advancing Learning, it has served to advance and uphold such a horrid Kind of Doggerel in the Practice of our Law as must have made

made us appear, in the Eyes of considering Strangers, barbarous and ridiculous all at once. But this Matter has been happily mended by Parliament, to the general Satisfaction of all but such as, being concerned in the Practice of the Law, care not how little other People understand of it, as thinking it more for their Interest to have all wrapt up in unknown Hands and unintelligible Jargon; which they lament the Loss of extremely, as if the Nation was in Danger of feeling very ill Consequences from the Want of their barbarous nonsensical Latin.

From the same Observation it likewise appears that the Latin Tongue is not so well adapted for common Use, or so proper for an universal Language, as is generally supposed. That there should be an universal Language, *i. e.* a Language common to the learned World, for the Advantage of a mutual Communication of their Improvements and Discoveries in all the Parts of Learning to one another is a Thing too evident to be denied by any Body; and that the Latin Tongue is by no Means so well fitted for that Purpose as our Modern Languages are is, I think, as plain from what has been already said. It was copious enough to answer all the Purposes and Occasions of the Romans, but by no means sufficient for ours, which, from the different Fashions and Ways of Life that prevail amongst us, are prodigiously different from theirs. We cannot so much as ask or give the Time of the Day properly in Latin, the Word *hora* no more signifying what we mean by the English Word *Hour* than *Yard* and *Ell* signify the same Measure. Our *Shillings*, *Pounds*, *Pence*, there are no Words for in the Latin Tongue, any more than there are for *Crowns*,
Guineas,

Guineas, Sceptres, Broads, Nobles, Marks, &c. People, indeed, that will needs be applying the Latin Tongue where it is impossible to be applied with any Justness or Propriety, either use such Latin Words as they apprehend come nearest to the English in their Signification, or else invent barbarous Terms of their own, derived from the English. But then it ought to be considered that this is not properly talking Latin, but a Gibberish of Modern Invention. This great Deficiency in the Latin Tongue, whereby it is rendered utterly improper to answer our modern Occasions, is so very apparent that I wonder it has not been more taken Notice of. People unadvisedly suppose that the talking of Latin upon all Occasions is as easy as talking English to any that will but be at equal Pains for it. But this is a great, tho' a vulgar Mistake. The Latin, in a great Variety of Cases, will not serve us at all. And, therefore, it is a Thing to be wished, if it could be effected, that the learned World would agree upon some of the Modern Languages, as *English, French, or Italian*, for their common Tongue; any of those being vastly more fit for the Purpose than the Latin. For though there be a Difference too betwixt those Languages, as well as betwixt them and other Languages, yet that is nothing comparable to the Difference betwixt them all and the Latin Tongue.

One great Advantage besides, arising from pitching upon some of our Modern Languages for the common Language of the Learned, as well as the Mercantile and Travelling Part of the World, would be, that, whereas our Youth are now all teased and plagued with learning to write or speak Latin, and to very little Purpose, by Reason

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son of the great Difficulty of it, arising in Part from the Cause just-mentioned, they would be eased of that Trouble, which requires, at least, twice or thrice as much Time as the attaining to a ready and proper Use of any Modern Language. Not that I would have the Latin Tongue laid aside. It would still be a Language necessary for Scholars, and what Youth designed for such ought carefully to be instructed in; but then it should be taught as the Greek Language generally is, and always ought to be, without tormenting Youth about the writing or speaking of it; and so would not cost Half the Time it now does. The Knowledge of the Latin Tongue, like that of the Greek, would then only be necessary in order to read the Authors of Antiquity, or others, that have writ in that Language; and it would then be as ridiculous to set Boys to write and speak Latin as it is to pretend to make them write Greek; which, however it be the Practice of some Schools, and some too where one would expect the Masters should be wiser, is certainly most egregiously stupid and ridiculous.

But the Choice of a Modern Language for the Purpose above specified is a Matter rather to be wished than hoped for. The French once bid fair for it. But the Cause thereof, the great Figure of the French Nation under the late King, being now no more, nor like to be again in haste, that Language is rather like to lose than gain Ground in the World. I could wish, for my Part, with all my Heart, that, as that Language has made great Advances towards being a common or universal Language, the Learned would push it forward, by using and encouraging more and more

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the Use of it, in order to its being thoroughly such. This does not seem to be a Project wholly impracticable, considering how much that Language has spread itself of late Years: But, if that miscarry, there seems but little Hopes of any other's succeeding.

F I N I S.

